

Classic Series of 40 Hadeeth Collections

FORTY HADEETH

AL - AAJUREE

Compiled and Explained by

**Al-Imam Abu Bakr Muhammad
ibnul Hussain Al-Aajuree**

D. 360H



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Translator's Forward

In the name of Allah the Most beneficent and the Most Merciful, I bear witness that His Messenger Muhammad (ﷺ) is the last and final Messenger sent to Jinn and Mankind. Peace and blessings be upon his family, his companions and those who shadow their footsteps in peity and sincerity. To proceed:

Throught out time scholars of Islam have compiled poems, essays, and books which aid the Muslim in understanding his religion. One of the most famous styles of books compiled is the collection of forty hadeeth. Many scholars did this based on the hadeeth:

مَنْ حَفِظَ عَلَى أُمَّتِي أَرْبَعِينَ حَدِيثًا مِنَ السَّنَةِ جَاءَ يَوْمَ الْقِيَامَةِ فِي زُمْرَةِ
الْعُلَمَاءِ

"Whoever from this ummah memorizes forty hadeeth from the Sunnah, will come on the Day of Judgment in the company of a group of scholars.

This hadeeth is unathentic as the scholars of hadeeth have said. People of Hadeeth assembled forty hadeeth which were sometimes based on a particular subject such as: manners and ettiquttes, Siyam, the five pillars of Islam, Jihad and so forth.

The first person to compile a forty hadeeth book was Abdullah ibn Mubarak 181H. Then after him many other scholars followed suit. Scholars like; Muhammad ibn Aslam At-Toosee, Ahmed ibn Harb, Al-Hasan ibn Sufyan An-Nisowee, Abu Bakr ibn Ali, Al-Hakim Al-Naysaburee, Ahmed ibn Abdullah Al-Asfahanee, Isma'il Ibn Abdur Rahman As-Saboonee and countless others.

However the most commonly known collection of forty hadeeth today is that of Imam An-Nawwawee.

Imam An-Nawwawee's forty hadeeth is collection that Ibnus Salah started. The first twenty six hadeeth were mentioned by Ibnus Salah in a hadeeth study circle. Then Imam An-Nawwawee added sixteen others. That collection of hadeeth is centered on the foundation of Islam. Then later on Ibn Rajab added eight hadeeth to An- Nawwawee's collection making it a total of fifty. Many scholars consider Ibn Rajab's explanation to be the best explanation for An-Nawwawee's collection.

Unlike some collections of forty Hadeeth, Al-Aajurry's is different. His set of hadeeth was written to be memorized for the new Muslim. The new Muslim who reads this book will gain an understading of faith, wudu, prayer and its description, Hajj, fasting, and other vital beliefs and acts of worship.

In translating this book I relied on two Arabic versions:

1. Forty Hadeeth Al-Aajuree checked and verified by Shaykh Badr ibn Abdullah Al-Badr. This version was printed by Adwa us Salaf in 2000
2. Forty Hadeeth by Al-Aajuree checked and verified by Shaykh Ali Hasan Abdul Hameed. This version was printed by Maktabahtul Islameeyah in 1989.

The differences between the two versions were many. In Shaykh Badr's checking he verified the manuscript which had commentary for the hadeeth by Imam Al-Aajuree- himself, Ali Hasan didn't. There were times where Shaykh Badr didn't mention the status of the hadeeth, but only mentioned if the isnad was Saheeh

or Dha'eef, so I relied on Shaykh Al-Albani's checking in this situation. It's a known fact that just because the isnad in a hadeeth is weak doesn't mean the hadeeth is weak itself. If I didn't find a conclusion from a scholar about a hadeeth I took the judgement of Shaykh Badr or Shaykh Ali Hasan about the isnad.

There were some words in Hadeeth that couldn't be translated, so I relied on their meanings found in Ibn Atheer's Ghareeb Al-Hadeeth.

I would like to extend thanks to my family for their advice and assistance. I ask Allah to accept this deed from me for my scale of good deeds on the Day of Judgement. I ask Allah to reward those involved in the editing, printing, and distributing of this work. May Allah's peace and blessings be upon Muhammad.

The Translator's Isnad to Abu Bakr Al-Aajuree's Forty Hadeeth

It has always been the norm for the people of the Sunnah to connect their isnad to the book they begin to teach, explain and so forth. Refer to [vol 1 page 106 explanation of Nisa' from Shaykh Muhammad Adam Al-Ethiopoe. (May Allah preserve him)]

My service to this book is the translation. (May Allah forgive me for any errors I might have made and make me from Ahul Hadeeth)

أبو عالية عبد الله بن دويت لاموت باتل

عن يحيى بن عثمان المدرس عن شيخ عبد الغني عن محمد عابد الأنصاري عن الشيخ يوسف بن محمد بن علاء الدين المزجاجي عن السيد أحمد بن محمد شريف مقبول الأهدل عن السيد يحيى بن عمر مقبول الأهدل عن السيد أبي بكر بن علي البطاح الأهدل عن السيد يوسف ابن محمد البطاح عن السيد طاهر بن حسين الأهدل عن الحافظ عبدالرحمن ابن علي الديبع الشيباني عن سليمان بن إبراهيم العلوي عن أبيه عن فاطمة و عائشة ابنتي محمد بن عبد الهادي عن أحمد بن أبي طالب الحجار, أنا أبو المنجا بن اللثي , أنا أبو الفتح محمد بن عبد الباقي بن البطي عن أحمد بن الحسن بن خيرون , أنا أبو القاسم عبدا الملك بن محمد بن شران أنا الأجرى

I (Abu Aaliyah) narrate this book to you with a complete chain. Between me and Imam Al-Ajuree are only nineteen people. This is the least amount of people in a chain back to Imam Al-Ajuree around today. Allah knows best.

Your Brother,
Abu Aaliyah Abdullah ibn Dwight Lamont Battle Sr
Doha, Qatar ©
abuaaliyah90@hotmail.com

THE BIOGRAPHY OF IMAM AL-AAJUREE

He was Imam Aboo Bakr Muhammad Ibn Al-Hussain Ibn Abdullah Al-Baghdadee Al-Aajuree.

The name Al-Aajuree is an ascription to the trade of baking bricks. No one who wrote his biography mentioned the year he was born. However, they have mentioned that he narrated hadeeth in Baghdad before the year 330 Hijrah. Then, he went to Mecca and lived there until his death in the month of Muharram in 360 Hijrah.

Some of his scholars were:

- I. Ahmed ibn Muhammed ibn Zeeyad. Known as Ibn Al-Araabee, author of *Al-Mu'jam*
 2. Aboo Bakr Ibn Abee Dawud As-Sijistane, author of *Sunan Aboo Dawud*
 3. Aboo Ishaq al-Jawzee
 4. Aboo Abdullah As-Sufee. Ahmed Ibn al-Hussain
 5. Aboo Abbass Ash-Shaybane. Ahmed Ibn Essa
 6. Aboo Bakr As-Sijistane. Ahmed Ibn Abdullah Ibn Sayf
 7. Aboo Muhammed At-Tayyalasee. Abdullah Ibn Abbass
- And, many others scholars.

Some of his students were:

- I. Aboo Na'eem Asbahanee. Ahmed ibn Abdullah Ibn Ishaq (Author of *Hilyahtu Owleeyah*)

2. Aboo Qasim Al-Andalusee. Khalaf Ibn Qasim Ibn Sahl
3. Aboo Muhammed Ibn Nahas. Abdur Rahman Ibn Umar
4. Aboo Qasim Ibn Bashran. Abdul Malik Ibn Muhammed Ibn Abdullah
5. Aboo Hasan Al-Hamamee. Ali Ibn Ahmed Ibn Umar.

The scholars' statements about him:

Ibn Nadeem said, "He was a legal jurist and righteous servant."

Khateeb Al-Baghdadee and As-Sam'aneer said, "He was trustworthy and reliable, a person who authored many books."

Ibn al-Jawzee said, "He was trustworthy, a scholar and a writer."

Ibn Kathir said, "He was honest, trustworthy and devout. He authored many important books."

Imam Ath-Thahabee said, "He was an Imam, scholar of hadeeth in Baghdad and writer of numerous books. He was a supporter and companion of the Sunnah."

Some of his most famous works are:

1. *The Story and History of Umar Ibn Abdul Aziz* (May Allah have mercy on him)
2. *Women's Verdicts*
3. *Etiquettes of the Scholars* - printed with the checking by Shaykh Yahyah Al-Hajuree)
4. *Manners for the People of Righteousness and Piety*
5. *Etiquettes for Carrying the Quran*
6. *Conduct for the Soul*
7. *Forty Hadeeth*
8. *The Prohibition of Sodomy and Illegal Intercourse*

9. *The Prohibition of Backgammon, Chess and Musical Instruments*
10. *The Belief in the Vision of Allah*
11. *Separation and Seclusion*
12. *At-Tahajjud*
13. *Repentance*
14. *Eighty*
15. *Good Manners*
16. *A Letter to the People of Baghdad*
17. *Desires*
18. *Explanation of Sijistane's Poetry*
19. *As-Shari'ah* (a book of aqeedah)
20. *The Strangers Among the Believers*
21. *The Obligation of Seeking Knowledge*
22. *The Qadr*
23. *The Matter about Reciting the Quran During Tawwaf*
24. *A Concise Manual of Fiqh*
25. *The Book of Advice*

And, many other books.

What was mentioned about his death:

Ibn Al-Jawzee narrated that Sahl Muhammed Ibn Umar Al'akabree said, " When Aboo Bakr Al'-Aajuree arrived in Mecca he found delight. It came to his mind to say, ' O Allah allow me to live in this city for a year.' Then, he heard an inner voice say, 'O Aboo Bakr, only a year? Why not 30?!" When the thirty years had past, he heard the same voice, 'O Aboo Bakr we have fulfilled the promise'. He died in that same year."

INTRODUCTION

In the Name of Allah the Most Merciful and Beneficent

The Shaykh Aboo Bakr Muhammed Ibn Al-Hussain Al-Aajuree said,

“All praise is to Allah in every condition. He is the One who grants success. He is the One who guide towards the path of guidance. May Allah’s peace and blessings be on His messenger and his family. Allah is sufficient as a protector and blessed guardian.

As for what follows, a questioner asked about the meaning of a hadeeth narrated on the Messenger of Allah. The hadeeth stated that if a person memorizes forty hadeeth pertaining to the matters of the religion that Allah, the Most High, will raise him up on the Day of Judgment as a legal jurist and scholar.

The meaning of this hadeeth has been narrated on Mu’ath Ibn Jabl.

The meaning can also be found in the narration of Ibn Abbass when he said, "The Prophet (ﷺ) said,

"مَنْ حَفِظَ عَلَى أُمَّتِي أَرْبَعِينَ حَدِيثًا مِنَ السَّنَةِ كُنْتُ لَهُ شَفِيعًا يَوْمَ الْقِيَامَةِ"

Whoever from this nation memorizes forty hadeeth from the *Sunnah*, then I will intercede for him on the Day of Judgment¹."

Narrated on Aboo Hurayrah the Prophet (ﷺ) said,

¹ (TN) Ibn 'Addee in Al-Kaamil fee du'afah I/537. Hadeeth is Da'eef in the isnad is Ishaq Ibn Najayh. Imam Al-Bukhari graded him as being munkarul-hadeeth in At-Tareek Al-Kabir I/404 and Ad-Dhabee has accused him of forging hadeeth in Al-Mughnee fee Dua'fa # 579* Munkarul- hadeeth with Imam Al-Bukhari means it isn't permissible to narrate hadeeth on him. Shaykh Al-Albani said this is a description for a liar and a person who falsifies hadeeth. Irwa 3/359

مَنْ حَفِظَ عَلَى أُمَّتِي أَرْبَعِينَ حَدِيثًا مِنَ السَّنَةِ جَاءَ يَوْمَ الْقِيَامَةِ فِي زُمْرَةِ
الْعُلَمَاءِ

*"Whoever from this ummah memorizes forty hadeeth from the Sunnah, will come on the Day of Judgment in the company of a group of scholars."*²

The questioner said to us, " You know that the Prophet's hadeeth are numerous and uncountable. Many people of hadeeth, past and present, have compiled book after book about the hadeeth of the Prophet (ﷺ). There are large numbers of books about purification, prayer, zakat and fasting, as well as, Hajj, jihad, trade, marriage and divorce. Plus, there are a large number of hadeeth about issues such as penalties, oaths, vows and many other verdicts. The Prophet (ﷺ) educated his nation while motivating and interesting them in subjects like the etiquettes of greeting, sitting, eating and drinking, the conducts of dress, brotherhood and the neighborly affairs. There are also many other lengthy topics, which are too numerous to mention. The people of knowledge and manners understood them. People had compiled and taken an interest in the Sunnah, until some of those who compiled the hadeeth were negligent about what we mentioned." It was said to him, "There are some things you have to mention or there are some things you left out, perhaps this was because of the inability of that person to gather or memorize the Sunnah."

The questioner then said to us, "What are these forty hadeeth which if a person has memorized them from the nation of Muhammad will have this reward and great benefit??? Is it enough or does it require other than it???"

² (TN.) Ibn 'Adde in Al-Kaamil 6/256 narrated this hadeeth. Da'eef in the isnad is 'Amr Ibn Al-Hussain Al-Hafth ibn Hajr graded ' Amr Ibn Al Hussain as being (matruk) in Taqreeb At-Tahtheeb #5012. Matruk with Ibn Hajr means the narrator has been accused of forging Hadeeth.

Aboo Bakr Al-Aajuree said, "Know may Allah have mercy upon me and you -Then I contemplated about what you asked, and I don't know of any other meaning for this hadeeth except one meaning and Allah knows best. It was said, "What is it?" Aboo Bakr Al-Aajuree (May Allah have mercy upon him) said, "The people during the time of the Prophet (ﷺ) used to come to him from distant Arab communities and villages. Small groups from every village and town accepted Islam and learned what was obligatory upon them. They would return to their people, teach them about Islam, and its belief, according to that which the Prophet (ﷺ) had taught them. In addition, they also taught the people what has been made halal and haraam for them. The people who learned from the Prophet used to tell their people the Prophet (ﷺ) told us such and such, *"Of every troop of them, a party only should go forth, that they may get instructions in their religion and that they may warn their people when they return to them, so that they may beware of evil."* At-Taubah:122

This establishes, and Allah knows best, that whenever those people came to the Prophet (ﷺ) they accepted Islam and learned their religion. He (ﷺ) would encourage them to memorize the Sunnah if they were able to, so that they could return to their families and teach them what they had learned from the Prophet (ﷺ).

The Messenger of Allah (ﷺ) ordered the people by saying,
 "نَضَرَ اللَّهُ عَبْدًا سَمِعَ مَقَالَتِي فَوَعَاهَا وَحَفِظَهَا ثُمَّ أَدَّاهَا إِلَى مَنْ لَمْ يَسْمَعْهَا،
 فَرُبَّ حَامِلٍ فِقْهٍ لَا فِقْهَ لَهُ، وَرُبَّ حَامِلٍ فِقْهٍ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ"

"May Allah illuminate the face, of the one who hears my sayings and memorizes it by heart then he conveys it to the person who didn't hear it. Perhaps a person who carries this speech has no understanding of its meaning, and maybe the person carries this hadeeth to a person who understands it better."³

³ Aboo Dawud(3660), Tirmithi (2656,2657,2658) Ibn Majah (230,231,232) Ahmed(3/225) Al-Humaydde (88) Shaykh Al-Albani (May

Muhammed Ibn Husayn said, "I didn't find any other meaning for this hadeeth other than this one. The hadeeth of the Prophet (ﷺ) have numerous meanings. How can they be ignorant of the Sunnah and the Messenger of Allah (peace and blessings be upon him) said,

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

‘Seeking knowledge is an obligation on every Muslim.’

(Hasan Saheeh)

Concerning the verse,

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ
وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

"And it is not correct for the believers to go out to fight all together, of every troop of them, a party only should go forth, that they may get instruction in the religion and that they may warn their people when they return to them, so that they may beware of evil," (Taubah: 122)

Ibn Abbass said, "A group used to come from every Arab community to the Prophet (ﷺ) in order to ask him about the commandments and to gain understanding in their religion. They would say to the Prophet (ﷺ), "What do you order us to do? Inform us about what we should say to our families when we return to them."

The Prophet (ﷺ) ordered them to be obedient to Allah and His messenger (ﷺ). The Prophet (ﷺ) sent them back to their people with the commandments of prayer and zakat. When they arrived to their people they said, "Whoever accepts Islam is one of us.

Allah shower mercy upon him) graded it as Saheeh in *Silsilah As-Saheehah* (430)

They would warn them and tell them about the things which Allah is pleased with, so much, so a man would leave (the religion of) his mother and father. Whenever they would return to their kinfolk they would caution them (about the Fire) and call them to Islam (by giving them glad tidings of Paradise).”⁴

Muhammed ibn Husayn said, " It is a duty on the people who went to the Prophet (ﷺ) to tell their community; the Prophet (ﷺ) said such and such has made this halal for us and has made this haraam for us. It is as if he encouraged them to memorize forty hadeeth pertaining to the orders of their deen and to learn more about the duties upon them and Allah knows best. This is the only meaning I understand for this hadeeth. InshaAllah.

If the person says, "Can you write from the Sunnah forty hadeeth for us that of which if we memorize and understand their meanings they will benefit us? Furthermore, whoever hears them from us will also gain benefit. We hope to gain the benefit that was previously mentioned in the hadeeth; the Prophet (ﷺ) said, 'Whoever memorizes for this nation forty hadeeth ...' I say to you, I will try to make an effort to compile forty hadeeth from the Sunnah that will give you benefit in your deen and, as well the person who hears these hadeeth from you. It is necessary for you to seek knowledge."

⁴ The isnaad is Dha'eff :Tafsir At-Tabari

HADEETH ONE

"Whoever Allaah intends good for..."

أبو هريرة قال: قال رسول الله (صلى الله عليه و سلم): من يُرِدِ
اللهُ بهِ خيراً يُفَقِّهْهُ في الدين

Aboo Hurayrah said: "The Prophet (ﷺ) said, 'Whoever Allah intends good for, He gives him an understanding in the religion.'"⁵

Muhammed ibn Al-Hussain said, "This indicates that whoever doesn't gain an understanding in his religion then there is no good for him.

If you say, "What is the description of he whom Allah has given understanding in the religion in order to be from among those who Allah (the Most Generous) has intended good for??"

He is the Muslim who knows that Allah has enslaved him with obligatory acts. Therefore, he worships Allah through those actions as he has been ordered and not as he desires. Rather, he worships Him with knowledge that has been bestowed upon him. As a result, he pursues knowledge in order to know how to worship Allah, by way of performing his religious duties and to avoid His prohibitions; for example, taharah, its obligations and its Sunnah acts, what invalidates it, as well as what is acceptable. Or, like the knowledge of the five prayers to Allah (the Most High) during the day and night. This is accompanied by the way he performs them. In addition to this, there is the knowledge of zakah and what is obligatory regarding the fulfillment of Allah's rights upon him. The knowledge of fasting and Hajj when are they obligatory. And, when they become an obligation, what are the rulings and how are they performed for Allah. Moreover, jihad when it is compulsory and what is upon him to adhere to from its rulings. The knowledge of earning gains, what is halaal

⁵ Saheeh *Ibn Majah* (220) and *At-Tirmithi* (2645) Al-Albani graded it as being saheeh *Silsilah As-Saheeh* II 194

from it and haraam in order to take the halaal and to avoid the haraam with knowledge.

This servant knows the obligatory and non-obligatory expenditure upon himself. In addition to that, he knows about kindness towards parents and the prohibition of being undutiful towards them, along with keeping the family ties and the prohibition of severing them. This person has knowledge about preserving a limb from the limbs of his body in what Allah has ordered to be persevered. This knowledge is numerous and is lengthy in explanation. It is, therefore, necessary to know and act upon knowledge.

So know, may Allah have mercy upon you, about what the Prophet (peace and blessings be upon him) has urged you to do, so that there is good in yourself.

HADEETH TWO

"Seek knowledge before it is"

أبو أُمَامَةَ الْبَاهِلِيِّ أَنَّ رَسُولَ اللَّهِ قَالَ (ﷺ) : عَلَيْكُمْ بِالْعِلْمِ قَبْلَ أَنْ يُقْبَضَ وَ قَبْلَ أَنْ يُرْفَعَ . ثُمَّ جَمَعَ بَيْنَ أَصْبَعِيهِ الْوُسْطَى وَ الَّتِي تَلِي الْإِهَامَ . ثُمَّ قَالَ : الْعَالِمُ وَ الْمُتَعَلِّمُ شَرِيكَانِ فِي الْأَجْرِ , وَ لَا خَيْرَ فِي النَّاسِ بَعْدَ

Aboo Ummamah Al-Bahlee (May Allaah be pleased with him) narrated the Prophet ﷺ said, "Seek knowledge before it is seized and lifted. Then he joined his middle, index finger and his thumb. At that time, He ﷺ said the scholar and the person who seeks knowledge both share in the reward. There isn't a better well-being in the people after this."⁶

The shaykh said, "May Allah have mercy on me and you. Observe what the Prophet (ﷺ) addressed you with. He (ﷺ) encouraged you to seek knowledge before the scholars die off. Therefore, know that the vanishing of knowledge is by the dying off of its people. For that reason, the Prophet (ﷺ) informed you that the good is in the person who seeks knowledge and the one who teaches it. Whoever is not from among one of these two people then there is no good for him.

Grasp this and seek knowledge in that which removes ignorance from you. Worship Allah with this knowledge desiring His greatness. Indeed it is an obligation upon you based on his (ﷺ) saying,

"طَلَبَ الْعِلْمِ فَرِيضَةٌ"

"Seeking knowledge is an obligation on every Muslim"⁷

⁶ Ibn Abdul bir in Jami(137) Ibn Majah (228) Shaykh Al-Albani has graded this hadeeth as weak

⁷ Hasan saheeh

And in addition to this His (peace and blessings be upon him) statement,

" اَطْلُبُوا الْعِلْمَ وَ لَوْ بِاَلصِّينِ "

"Seek knowledge even if in China"⁸

⁸ (TN Imam As-Sayouti spoke about this hadeeth in his book Al-Lalee Al-Masn'u fee Ahadeeth Mawdu'a I/193. He mentioned that Ibn 'Adde, Al-Bayhaqee in Sh'ubul Eeman, and Ibn Abool Birr narrated this hadeeth. Ibn Hibban said "This hadeeth is Batil la asl la hu (fabricated , and has no orgin).end of Sayouti's point.

HADEETH THREE

"Actions are by Intentions...."

عُمَرُ بْنُ الْخَطَّابِ (رضي الله عنه) يقول : اِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ , وَ اِنَّمَا
لَا مَرءٍ مَا نَوَى , فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَ رَسُولِهِ فَهِيَ هِجْرَتُهُ إِلَى اللَّهِ وَ
رَسُولِهِ , وَ مَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَزَوَّجُهَا
فَهِيَ هِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

Umar ibn Al-Khataab said, , 'Actions are by intentions. And every person will get that which he intended. So whoever intended to migrate for Allah and His messenger then his migration is for Allah and His messenger. And whoever intended to migrate for some worldly gain or to marry a woman then his migration is for that which he intended."⁹

The shaykh said, "May Allah have mercy upon us and you. This hadeeth is a foundation from the principles of Islam. It is not permissible for any Muslim to perform any duty that Allah has made incumbent upon him or to draw nearer to Him by means of super obligatory acts except with a sincere and truthful intention. This action should be free from showing off and the desire of fame. Instead, it should be performed ONLY seeking Allah's reward. Furthermore, this action should be free of prescribing partners with Allah, because Allah only accepts actions, which are done sincerely for His sake regardless of any reward in this life. The scholars did not differ concerning this point.

If you were to ask what this hadeeth means in regards to the hijrah, it would be said to you, "When the Prophet (peace and blessings be upon him) made hijrah from Mecca to Medina, making hijrah was made obligatory on all Muslims. All of the Muslims residing in Mecca had to migrate and leave their

⁹ Bukhari I and Muslim 1907

families, close relatives and homes. They performed this act desiring Allah's face (sincerely for His sake) and nothing else. Allah praised the people who performed the hijrah with this description in more than one verse in the Quran. To the contrary, Allah criticized the people who stayed behind without a valid excuse. The excuse for the person who did not perform hijrah was his inability to do so.

A man left Mecca with the outward appearance of performing hijrah. The road he was traveling was crowded and his intention was not for Allah and His messenger. Rather his intent was to marry a woman who migrated before him. This person wanted to marry this woman and achieve some worldly gain, so he was not considered to be among the *muhajiroon*. Even though he traveled from his homeland and the road was crowded with people, his intention was different from the intention of the *muhaajiroon*. Their goal was to please Allah and His messenger while his goal was to marry Um Qays. For this reason he was named Muhajir Um Qays and Allah knows best."

HADEETH FOUR

"Islaam has been built upon five..."

ابن عمر قال : قال رسول الله (ﷺ) : بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ :
شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ , وَاقَامَ الصَّلَاةَ , وَ
إِتْيَاءَ الزَّكَاةِ وَصَوْمَ رَمَضَانَ وَحَجَّ الْبَيْتِ .

*Ibn Umar said, "The Prophet (peace and blessings be upon him) said, 'Islam has been built upon five (pillars). The shahadah that there is absolutely no deity worthy of worship other than Allah and that Muhammed is His messenger, the establishing of the prayer, paying the zakah, fasting in Ramadhan and the pilgrimage to Allah's house.'"*¹⁰

The shaykh said, "If you understand the meaning of this hadeeth then you will have understanding of the religion, inshaAllah."

Recognize the value of the first command the Prophet (peace and blessings be upon him) was sent with. This command was the order to call the people to the shahadah- There is absolutely no god worthy of worship other than Allah and Muhammed is His messenger. Whoever says the shahadah sincerely from his heart and dies upon that will enter paradise. After the people accepted the shahadah, the prayer was made an obligation upon the Muslims. The Muslims established the prayer, then made hijrah to Medina. After the hijrah, other acts of worship were made obligatory on them in stages. Whenever an obligation was placed on them, they would accept it, like the obligations of fasting during the month of Ramadhan and the payment of zakah. After those two requirements were established, Hajj was made obligatory for the person who has the ability to perform it. So when they believed in these duties and carried them out, Allah said,

1 Bukhari49 and Muslim 45

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ

"Today I have completed my favor upon you and I'm pleased with Islam as your deen." (Maidah: 3.)

The Prophet (ﷺ) said,

بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ

"Islam has been built upon five"

Whoever abandons an obligation from these five duties has denied and disbelieved in all of the five pillars. As a result of his denial and disbelief, Tawheed does not benefit this person.

The Prophet (ﷺ) said

"بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ تَرْكُ الصَّلَاةِ. فَمَنْ تَرَكَ الصَّلَاةَ فَقَدْ كَفَرَ"

Between the servant and disbelief is the abandonment of the prayer.

Whoever leaves off the prayer has disbelieved."¹¹

Ibn Masu'd said, "Allah has joined the zakah with salah. The person who doesn't pay zakah then there isn't any salah for him."

When the Prophet (ﷺ) died, the people of Yamamah quit paying zakah. The people of Yamamah said, "We will pray and fast but we won't pay zakah on our wealth." Aboo Bakr and all of the Companions fought the people of Yamamah until they killed some of them and others were placed in prison. And Aboo Bakr said, "You bear witness that your causalities are in the Fire and ours are in Jannah." All of this took place because Islam is five pillars and some of the pillars aren't accepted without the performance of the others. I advise you to strongly understand this point!

¹¹ Muslim 134, Aboo Dawud 4678, At-Tirmithi 2620, (TN in the text of the hadeeth found in *Muslim* the word 'shirk' is added before the abandonment of prayer.)

HADEETH FIVE

"The first person who spoke about the Qadr in Basra"

عَنْ يَحْيَى بْنِ يَعْمَرَ قَالَ كَانَ أَوَّلَ مَنْ قَالَ فِي الْقَدْرِ بِالْبَصْرَةِ مَعْبُدُ
الْجُهَنِيِّ فَأَنْطَلَقْتُ أَنَا وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ الْجَمِيرِيُّ حَاجِّينِ أَوْ
مُعْتَمِرِينَ فَقُلْنَا لَوْ لَقِينَا أَحَدًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ -صلى الله عليه
وسلم- فَسَأَلْنَاهُ عَمَّا يَقُولُ هَؤُلَاءِ فِي الْقَدْرِ فَوَقَّعَ لَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ
بْنُ الْخَطَّابِ دَاخِلًا الْمَسْجِدَ فَاسْتَنْفَتُهُ أَنَا وَصَاحِبِي أَحَدُنَا عَنْ يَمِينِهِ
وَالْآخَرُ عَنْ شِمَالِهِ فَظَنَنْتُ أَنَّ صَاحِبِي سَيَكِلُ الْكَلَامَ إِلَيَّ فَقُلْتُ أَبَا
عَبْدِ الرَّحْمَنِ إِنَّهُ قَدْ ظَهَرَ قَبْلَنَا نَاسٌ يَقْرَأُونَ الْقُرْآنَ وَيَتَفَقَّرُونَ الْعِلْمَ -
وَذَكَرَ مِنْ شَأْنِهِمْ - وَأَنَّهُمْ يَزْعُمُونَ أَنَّ لَا قَدَرَ وَأَنَّ الْأَمْرَ أَفُّ. قَالَ
فَإِذَا لَقِيتُ أُولَئِكَ فَأَخْبِرْهُمْ أَنِّي بَرِيءٌ مِنْهُمْ وَأَنَّهُمْ بُرَاءٌ مِنِّي وَالَّذِي
يَحْلِفُ بِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ لَوْ أَنَّ لِأَحَدِهِمْ مِثْلَ أُحُدٍ ذَهَبًا فَأَنْفَقَهُ مَا
قَبِلَ اللَّهُ مِنْهُ حَتَّى يُؤْمِنَ بِالْقَدْرِ ثُمَّ قَالَ حَدَّثَنِي أَبِي عُمَرُ بْنُ الْخَطَّابِ
قَالَ بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ -صلى الله عليه وسلم- ذَاتَ يَوْمٍ إِذْ
طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يُرَى عَلَيْهِ
أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ -صلى الله عليه وسلم-
وَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ وَقَالَ يَا
مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ. فَقَالَ رَسُولُ اللَّهِ -صلى الله عليه وسلم-
« الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَتُقِيمَ
الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ
سَبِيلًا. قَالَ صَدَقْتَ. قَالَ فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ فَأَخْبِرْنِي عَنِ
الْإِيمَانِ. قَالَ « أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ

وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ». قَالَ صَدَقْتَ. قَالَ فَأَخْبِرْنِي عَنِ
 الْإِحْسَانِ. قَالَ «أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ
 ». قَالَ فَأَخْبِرْنِي عَنِ السَّاعَةِ. قَالَ «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ
 السَّائِلِ». قَالَ فَأَخْبِرْنِي عَنْ أَمَارَتِهَا. قَالَ «أَنْ تَلِدَ الْأُمَةُ رَبَّتَهَا وَأَنْ
 تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّيْءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ». قَالَ ثُمَّ
 انْطَلَقَ فَلَبِثْتُ مَلِيًّا ثُمَّ قَالَ لِي «يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ». قُلْتُ اللَّهُ
 وَرَسُولُهُ أَعْلَمُ. قَالَ «فَإِنَّهُ جَبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ».

Yahya Ibn Ya'mur said, "The first person who spoke about the Qadr in Basra was Ma'bud Al-Juhanee. Humayd Ibn Adbur Rahman and I left to perform Hajj or 'Umrah. We said, 'If we see anyone from the Messenger of Allaah's Companions we will ask them about what those people in Basra say regarding the Qadr.' We met 'Abdullah Ibn 'Umar inside the masjid. Humayd and I surrounded him. One of us stood on his right side and the other stood by his left side. I thought that my companion would entrust me to speak, so I said, 'O Aboo 'Abdur Rahman there has appeared in our midst people who read the Quran and lack knowledge. They claim that there isn't a Qadr and that the affairs aren't written.' Abdullah Ibn 'Umar said, 'When you see them tell them I disassociate myself from them and they aren't associated with me. By the One Who 'Abdullah Ibn 'Umar swears by, if one of them had the complete earth filled with gold and spent it in the path of Allaah, Allaah wouldn't accept it until they believe in the Qadr.' Then 'Abdullah Ibn 'Umar said 'Umar Ibn Al-Khaatab said to me that, 'One day while we were sitting with the Messenger of Allah (SAWS) there appeared before us a man whose clothes were incredibly white and whose hair was extremely black; no signs of travel were on him and nobody from among us knew him. He walked up and sat down beside the Prophet (peace and blessings be upon him). He placed his knees against his and placed his palms on the Prophet's thighs. Then he said, 'O Muhammed tell me about

Islaam.' The Messenger of Allah said, 'Islaam is to testify that there is absolutely no deity worthy of worship other than Allah and that Muhammed is His messenger, to perform the prayers, to pay the Zakah, to fast in Ramadhan and to perform the pilgrimage to the house of Allah, if you have the ability to do so. He said to the Prophet, 'You have spoken the truth.' We were surprised at him questioning the Prophet and then saying that he (peace and blessings be upon him) had spoken the truth. He said, 'Tell me about eeman.' The Prophet (peace and blessings be upon him) said, 'It is to believe in Allaah, His angels, His books, His messengers, The Last Day and to believe in the Qadr, both the good and the evil aspects of it.' He said, 'You have spoken the truth.' He said, 'Tell me about ihsan.' The Prophet (peace and blessings be upon him) said, 'It is to worship Allaah as though you can see Him and even though you can't see Him, He sees you.' He then said, 'Tell me about the Hour.' The Prophet (peace and blessings be upon him) said, 'The one being questioned knows better than the questioner.' I stayed for a while. Then the Prophet (peace and blessings be upon him) said, 'O 'Umar, do you know who the questioner was?' I said Allaah and His messenger know best.' The Prophet (peace and blessings be upon him) said, 'It was Jibreel who came to teach you your religion.'¹²

The Shaykh said, "May Allah shower mercy on me and you. Know that the Prophet (ﷺ) taught you your religion in this hadeeth. Indeed Jibreel (peace and blessings be upon him) only questioned the Prophet (ﷺ) in the presence of his Companions only desiring to teach them the affairs of their religion. It is important for the Muslims to know the matters of their religion. As for Jibreel's question about Islaam, we previously explained its meaning in the hadeeth before this one.

Now as for eeman, then it is a duty for every Muslim to believe in Allaah, all of the angels, and all of the Books that Allaah sent to His messengers. In addition to this, it is an obligation for every Muslim to believe in every single one of the Prophets, the

¹² Muslim 8

resurrection after death, Jannah and Jahanim. Moreover, every Muslim has to possess belief in that which has been reported in authentic athar and hadeeth . Like the belief in the seerat, meezan, howd, shaafa'a, the punishment in the grave, and the people who will exit the Hell-fire and enter Paradise, the Last Hour and other things of which the people of truth believe from the people of knowledge and which the people of desires, bid'ah and misguidance reject.

The Prophet (ﷺ) has warned his ummah about these types of people. Along with this, the Prophet's Companions, the tabi'oon and the scholars of ahulus Sunnah have warned us from the people of desires, innovation and misguidance.

Every Muslim has to believe in the Qadr, its good and bad. Every Muslim should disassociate himself from those people who deny the Qadr (its good and bad things that befall), just like Ibn 'Umar disassociated himself from similar people.

As for Jibreel's question "Tell me about ihsan", the Prophet (ﷺ) replied, "It's to worship Allaah as if you can see Him and even though you can't see Him, certainly He sees you." Be conscious that whoever worships Allaah sincerely knows that Allaah is aware of his actions. Allaah knows that which is inward and outward from the servant. Allah is well aware of the things the servant conceals and displays from his actions. Allah knows that which you intend for Him and other than Him. Allaah knows the fraud of the eyes, and all that the breasts conceal

Allaah is very well aware of your condition, so BEWARE!! Whoever maintains this in his heart and is conscious of this, fears Allaah. This person fears Allaah and worships Him as he has been ordered. If you become heedless about this then take into account that Allaah sees you and to Him you'll return, then He'll inform you about that which you used to do. Take heed of the negligence in your heart and worship Allaah as you've been commanded and not as you desire. Seek assistance in Allaah and hold on to His rope. The rope of Allaah doesn't part from the person who resorts to it. This rope guarantees guidance to whoever holds on to it towards the straight path.

HADEETH SIX

"Verily the creation of each one of you is brought together in his..."

عبد الله بن مسعود (رضي الله عنه) قال : حدثنا رسول الله صلى الله عليه وسلم وهو الصادق المصدق إنَّ خَلْقَ أَحَدِكُمْ يُجْمَعُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ لَيْلَةً ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِ مَلَكًا فَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ : فَيَكْتُبُ عَمَلَهُ وَأَجَلَهُ وَرِزْقَهُ وَشَقِيًّا أَمْ سَعِيدًا ، ثُمَّ يَنْفُخُ فِيهِ الرُّوحَ . فَإِنْ أَحَدَكُمُ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُ النَّارَ وَإِنْ أَحَدَكُمُ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا

Abdullah Ibn Mas'ud said: "The Messenger of Allah (peace and blessings be upon him), and he is the truthful and believed, said to us: 'Verily the creation of each one of you is brought together in his mother's womb for forty nights in the form of an embryo. Then, he is a clot of blood for the same amount of time, then a morsel of flesh for another forty days. Subsequently, Allaah sends to him an angel who is commanded with four things. The angel is commanded to write down his actions, lifespan, means of livelihood, and whether if he is among those who are happy or sad. One of you behaves like the people of Paradise until there is nothing but an arm's length between him and Paradise. Then, that which is written overtakes him and then he behaves like the people of Hellfire and consequently he enters it. And, one of you behaves like the people of Hellfire until there is nothing but an arm's length between him and Hell. Then, that which is written overtakes him, so he behaves like the people of Jannah and as a result he enters Jannah.'"¹³

¹³ Bukhari 417 and Muslim 2643

O questioner, it is necessary for you to know that Allah has already decided the servants' provisions. Every slave takes his just due. It doesn't increase nor does it decrease from what has been decreed. In addition to this, the servant's lifespan has already been decided. Nobody exceeds his duration nor does he lessen it before its fixed time. Allah has written the good and bad deeds that the servant will perform. Moreover, Allaah has written whether he is from those who are happy or sad. Therefore, every servant of Allah proceeds towards the affair that has been decided for him. Belief in this is an obligation and whoever doesn't believe in this is a disbeliever.

HADEETH SEVEN

'There isn't a single soul from among you except his place has been written in either Paradise or Hell'

عَنْ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ كُنَّا فِي جَنَازَةٍ فِي بَقِيعِ الْعَرْقَدِ ،
فَأَتَانَا رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَعَدَ وَقَعَدْنَا حَوْلَهُ ، وَمَعَهُ
مِخْصَرَةٌ فَنَكَّسَ ، فَجَعَلَ يَنْكُتُ بِمِخْصَرَتِهِ ثُمَّ قَالَ « مَا مِنْكُمْ مِنْ أَحَدٍ
وَمَا مِنْ نَفْسٍ مَنُفُوسَةٍ إِلَّا كُتِبَ مَكَانُهَا مِنَ الْجَنَّةِ وَالنَّارِ ، وَإِلَّا قَدْ
كُتِبَتْ شَقِيَّةٌ أَوْ سَعِيدَةٌ » . قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَفَلَا تَتَكَلَّمُ عَلَى
كِتَابِنَا وَنَدْعُ الْعَمَلَ فَمَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَسَيَصِيرُ إِلَى أَهْلِ
السَّعَادَةِ ، وَمَنْ كَانَ مِنْ أَهْلِ الشَّقَاءِ فَسَيَصِيرُ إِلَى عَمَلِ أَهْلِ
الشَّقَاوَةِ . قَالَ « أَمَّا أَهْلُ السَّعَادَةِ فَيُيسَّرُونَ لِعَمَلِ أَهْلِ السَّعَادَةِ وَأَمَّا
أَهْلُ الشَّقَاوَةِ فَيُيسَّرُونَ لِعَمَلِ أَهْلِ الشَّقَاءِ » . ثُمَّ قَرَأَ (فَأَمَّا مَنْ أُعْطِيَ
وَاتَّقَى * وَصَدَّقَ بِالْحُسْنَى)

Ali Ibn Abee Talib said, " We were at a funeral in Baqee'
Alghuqad and the Prophet (peace and blessings be upon him) came
to us and sat down, and we sat down with him and around him.
The Messenger of Allah had his staff. Following this, he (peace and
blessings be upon him) bowed his head and began to scratch the
ground with his staff. Then, he (peace and blessings be upon him)
said, 'There isn't a single soul from among you except his place has
been written in either Paradise or Hell. Also it has been written if
he's among those who are happy or sad.' A man said, 'O Messenger
of Allah! Should we rely on our book and stop performing deeds,
because whoever among us is from the people of happiness then he
will proceed to the deeds of the people of happiness, and whoever
among us is from the people of misery will proceed to the deeds of
the people of misery?' The Prophet (peace and blessings be upon
him) said, 'Strive! Everyone will have his actions made easy for

him.' As for the people of happiness the deeds of the people of happiness will be made easy for him. As for the people of misery, the deeds of those people will be made easy for him. Then, he (peace and blessings be upon him) recited, 'As for him who gives and keeps his duty to Allah and fears Him, and believes in Al-Husna, We will make smooth for him the path of ease. But he who is a greedy miser and thinks himself self-sufficient and denies Al-Husna, We will make smooth for him the path for evil (Al-Lail: 5-10).'¹⁴

The shaykh said, "May Allah have mercy upon you. Know that belief in this aspect of the *Qadr* is an obligation. The servant of Allah has been ordered to be obedient to Allah, and has been ordered to refrain from disobedience and what has been prohibited.

Allah grants success in obedience to whomever He loves and He decrees disobedience on the person He desires without wronging them. He allows to go astray whom He wills and He guides whom He wishes. Allah will not be asked about that which they did, but rather they will be asked about their deeds. The most beloved to Allah from His servants are the obedient and the one who orders obedience. This is by the success that Allah grants His servants. Allah has rebuked the servants from disobedience. He has intended for His creation to hate disobedience and not to order it.

This is the path of the people of knowledge from the Companions, the *Tabi'een* and whoever follows them in good among the leaders of the Muslims.

Ibn Abbass said, "The *Qadr* is the structure of *tawheed*. Whoever believes in Allah and in His *Qadr*, then this belief is the trustworthy stronghold that will never break. And, whoever believes in Allah and not in His *Qadr*, then this person's disbelief in the *Qadr* has decreased his *tawheed*."

¹⁴ Al-Bukhari 1362

HADEEETH EIGHT

"Verily this is a farewell speech, so what do you enjoin on us?..."

عَبْدُ الرَّحْمَنِ بْنِ عَمْرٍو السُّلَمِيُّ وَحُجْرُ بْنُ حُجْرٍ قَالَا أَتَيْنَا الْعِرْبَاضَ بْنَ سَارِيَةَ وَهُوَ مِمَّنْ نَزَلَ فِيهِ (وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ) فَسَلَّمْنَا وَقُلْنَا أَتَيْنَاكَ زَائِرِينَ وَعَائِدِينَ وَمُقْتَبِسِينَ. فَقَالَ الْعِرْبَاضُ صَلَّى بِنَا رَسُولُ اللَّهِ -صلى الله عليه وسلم- ذَاتَ يَوْمٍ ثُمَّ أَقْبَلَ عَلَيْنَا فَوَعظَنَا مَوْعِظَةً بَلِيغَةً ذَرَفَتْ مِنْهَا الْعُيُونُ وَوَجَلَتْ مِنْهَا الْقُلُوبُ فَقَالَ قَائِلٌ يَا رَسُولَ اللَّهِ كَانَ هَذِهِ مَوْعِظَةً مُودَّعٍ فَمَاذَا تَعْهَدُ إِلَيْنَا فَقَالَ « أَوْصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ عَبْدًا حَبَشِيًّا فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسِرِّي اخْتِلَافًا كَثِيرًا فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الْمَهْدِيِّينَ الرَّاشِدِينَ تَمَسَّكُوا بِهَا وَعَظُّوا عَلَيْهَا بِالنَّوَاجِذِ وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ »

Abdur-Rahman Ibn Umar and Hujr Al-Kal'ee said, "We went to visit 'Irbaad Ibn Saree. He is from among those that the verse 'Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you..." (Taubah: 92) was revealed about. When we visited him, he was sick. Thus, we said to 'Irbaad, 'We have come as visitors and seekers of knowledge.' 'Irbaad said, 'The Prophet (ﷺ) lead us in fajr prayer, then turned towards us after he finished. Subsequently, He gave us a stern and intense lecture that caused the tears to flow and the hearts to tremble. A person said, 'O Messenger of Allah, verily this is a farewell speech, so what do you enjoin on us?' The Prophet (ﷺ) said, 'I advise you to fear Allah, to listen and obey (the leaders) even if an Ethiopian slave becomes your ruler. And indeed, whoever amongst you lives after me will see many differences. Therefore, adhere to my Sunnah and the Sunnah of the rightly guided

*khalifahs. Bite down on it with your molar teeth. And, beware of newly innovated matters, for verily every innovation is a bid'ah and every bid'ah is astray.*¹⁵

The shaykh said, "There is an abundance of knowledge found in this *hadeeth*. Every Muslim needs this knowledge and shouldn't be ignorant concerning it. From the knowledge of this *hadeeth* is the Prophet (ﷺ) ordered the Companions with that which Allah ordered them (Taqwa). Nobody knows about the fear of Allah except by knowledge. Some of the rulers have said, 'How can someone be God-fearing and he doesn't know about that which he fears?' Umar Ibn Al-Khataab said, 'No one conducts business in our marketplaces except the person that has an understanding of his religion. Otherwise he devours *riba*.'

I (the shaykh) say, "It is incumbent on every Muslim to fear Allah in His obligations and prohibitions."

Also from the knowledge of this *hadeeth* is that the Prophet (ﷺ) commanded his Companions to hear and obey every leader that has authority over them, whether he is a black slave or non-black. There is no obedience except in that which is good. As a result, the Messenger of Allah taught his Companions that there will befall much differing among the people. He ordered them to stick to his *Sunnah* and the *Sunnah* of his rightly guided *khalifahs*. The Prophet (ﷺ) exhorted his Companions to stick to his *Sunnah* with a strong adherence. This is similar to a person who bites down on something with his molar teeth not wanting it to slip away from him.

It is compulsory for every Muslim to follow the Messenger of Allah's *Sunnah*, and he shouldn't do any actions except by his *Sunnah* and the *Sunnah* of the rightly guided *khalifahs*: Aboo Bakr, Umar, Uthman and Ali (May Allah be pleased with them all). Also, no Muslim should turn away from the sayings of the Prophet's Companions as their sayings give guidance *inshaAllah*.

¹⁵ 1 Recorded by Aboo Dawud (4607), AtTirmithi (2678)Ahmed 4:162-167) Hakim (329, 332)and Ibn Hibban(5), Al-Baghawee(102) and Ad-Darami(44).This hadeeth has been graded as Saheeh by Al-Hakim and Shaykh Al-Albani.

Furthermore, from the knowledge of this hadeeth is that the Prophet (peace and blessings be upon him) warned his companions from bid'ah and taught them that it is a misguidance. Thus, every person who does an action or says a word that doesn't coincide with the Quran, the Prophet's (ﷺ) Sunnah, the Sunnah of the rightly guided khalifahs, or the sayings of his Companions (may Allah be pleased with them all) is a bid'ah. Bid'ah is a misguidance and is rejected from the person who says or does it.

Lastly, from the knowledge of this hadeeth is the statement of 'Irbaad Ibn Saree, "The Prophet (ﷺ) gave us a stern lecture that caused the tears to flow and the hearts to tremble."

The shaykh said, "Make a distinction in this speech. He ('Irbaad) didn't say we cried out and wailed from the speech. In addition to this, he didn't say we beat our heads and smacked our chests. Moreover, he didn't say we danced and boogied like many of the ignorant people do. They cry out loudly, wail and shake when they hear an exhortatory talk or lecture. All of these acts are from Shaytaan playing with them. All such actions are an innovation and misguidance.

It's said to the person that does this, "Know that the Prophet (ﷺ) is the most truthful in delivering a speech, the most sincere of advisors to his ummah, and the most tender-hearted of people. Along with this, his companions are the most soft-hearted of people and better people than those who come after them. The person with common sense doesn't doubt this.

The Companions didn't wail or moan when the Prophet (peace and blessings be upon him) addressed them. Also, they didn't dance. If any of this was correct, then they were the most befitting of people to do it in the presence of the Prophet (ﷺ). On the contrary, these actions are a bid'ah, false and evil. Pay attention and stick to the Prophet's Sunnah, the Sunnah of his rightly guided khalifahs and his Companions.

HADEETH NINE

"The Qur'aan descended in seven chapters on seven Ahraf..."

عن ابن مسعود عن رسول الله صلى الله عليه وسلم قال : كَانَ
الْكِتَابُ الْأَوَّلُ نَزَلَ مِنْ بَابٍ وَاحِدٍ عَلَى وَجْهِ وَاحِدٍ ، وَنَزَلَ الْقُرْآنُ
مِنْ سَبْعَةِ أَبْوَابٍ عَلَى سَبْعَةِ أَحْرَفٍ : زَاكِرٍ ، وَأَمْرٍ ، وَحَلَالٍ ، وَحَرَامٍ
، وَمُحْكَمٍ ، وَمُتَشَابِهٍ ، وَأَمْثَالٍ ، فَأَحَلَّوْا حَلَالَهُ ، وَحَرَمُوا حَرَامَهُ ،
وَأَفْعَلُوا مَا أُمِرْتُمْ ، وَأَنْتَهُوْا عَمَّا نُهِيتُمْ ، وَاعْتَبَرُوا بِأَمْثَالِهِ ، وَاعْمَلُوا
بِمُحْكَمِهِ ، وَآمَنُوا بِمُتَشَابِهِهِ ، وَقُولُوا : آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا.

Ibn Masu'd said, "The Prophet (ﷺ) said, 'The first book came down in one complete chapter in one form. The Quran descended in seven chapters on seven ahraf: prohibitions, commands, halal, haraam, muhkam, Mutashabeeha, and with parables. These seven made the lawful things halal and the unlawful things haraam. Therefore, do what you've been commanded and stay away from what you've been prohibited. Also, take a lesson from His parables in the Quran. Act by the muhkam of the book and believe in the Mutashabeeha. Say: 'We believe in everything from that which is with our Lord.'"¹⁶

¹⁶ (TN. The scholars have differed concerning the meaning of Muhkam and Mutashabeeha. Qadi Aboo Ya'la has mentioned 4 opinions in his book 'iddah. 1. The muhkam is clear and doesn't need explanation. The Mutashabeeha needs explanation. 2. The Mutashabeeha is that which is difficult to comprehend for the layman, but not for the ulema. This is similar to verses that outwardly contradict each other but don't. i.e. "Verily you guide not who you like (Al-Qasas 56) and the verse " Verily, you are indeed guiding (mankind) to the straight path" (Ash-Shura 52). The 1st verse refers to the success of one's actions and the 2nd refers to a proof and lead to the truth. 3. The Mutashabeeha are the letters that are unconnected and found at the beginning of the surahs (i.e. Alif Laam Meem, Alif Laam Ra, etc.) The muhkam are letters other than these. 4. The muhkam are the verses of the halaal, haraam, promises, and punishments. The Mutashabeeha are the verses of stories and parables. Basically, the mukham on this opinion are the verses that establish verdicts and the Mutashabeeha are the verses that don't.

The shaykh said, "May Allah shower mercy on you. Acknowledge that it is a duty for you to know that the Quran descended in *Lailatul Qadr* during *Ramadhan* to the heavens of the earth to *Bait Al-'Izza* complete. Then, it came to Muhammad (ﷺ) in a period of twenty some odd years.

The word *ahraf* refers to the seven dialects that the Quran was revealed in. The Prophet (ﷺ) used to teach (the Quran) to every tribe that which related to their dialect. It's not suitable for some people to render faulty some recitations over others. To the contrary, it is an obligation for every person who reads in a dialect to stick to it and to memorize it. Also, this person shouldn't render faulty the recitation of other than his. Furthermore, the dialect of those recitations shouldn't exceed the *mushaf* of *Uthman* (may Allah be pleased with him).

Every Muslim should make that which is allowed *halal* and that which is prohibited *haraam*. Knowledge of this isn't obtained, except by the *SUNNAH*. This is because the *Sunnah* explains what Allah intends in His commandments and prohibitions for the servants. Don't you hear the verse,

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

"We have sent down to you the *Dhikr* that you may explain clearly to men what is sent down to them and that they may give thought." (*An-Nahl:44*)

The Prophet (peace and blessings be upon him) explained to his *ummah* what is *halal* and *haraam* for them. Also, he (peace and blessings be upon him) explained what an obligation on them is. Therefore, whoever wants to know the *halal* from the *haraam* then let him adhere to the *Sunnah*. This is the commandment of Allah for him and obedience to His messenger (peace and blessings be upon him) along with staying away from what has been prohibited.

Allah has warned the person who opposes this command in His verse

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

"Beware lest some Fitnah should befall them or a painful torment be inflicted on them." (An-Nur:63)

Believe in the *Mutashabeeha* verses of the Quran and don't argue or dispute concerning them, as Allah has warned you about this type of action. In addition to this, take heed from the parables in the Quran and act by the *muhkam* while believing in all of the Quran. And know that in the Quran there are some verses that have been abrogated and verses that have abrogated others. For that reason, ask the people of knowledge about them in the manner to learn and not for the sake of argument or dispute.

Allah says,

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

"It is He who has sent down to you the Book. In it are verses that are entirely clear, they are the foundations of the book, and others not so entirely clear. So as for those whose hearts there is deviation they follow that which isn't entirely clear thereof. Seeking fitnah and seeking its hidden meanings, but none knows its hidden meaning except Allah..." (Al-Imran: 7)

Know that Ibn Abass said about the mukham verses in the Quran, "They are naskh, mansukh, halal, haraam, hudud, or that

which gives an order and that which we act by, this is what we base our deen on.”(1) Ibn Jarir in tafseer 3:172.¹⁷

This is the way of the fuqaha of the Muslims. As for Allah’s statement ‘*they are the foundations of the Book*’ (Al-Imran: 7), Sa’d ibn Jubair said, “The saying ‘the foundations of the book’, Allah has named it that because it is written in all of the Quran. Mujahid said, “As for the verse ‘Mutashabeeha’ (Al-Imran: 7), some of the verses confirm others. (2) Ibn Abee Hatim 2:593.

¹⁷ (TN. Naskh is the changing of an established ruling in the Quran and the *Sunnah* . i.e. from obligatory to permissible like standing at night. Or like permissible to *haram* similar to drinking intoxicants. Mansukh: that which the verdict of the Naskh pertains to.

HADEETH TEN

"The Ten Companions of Paradise...."

عبد الرحمن بن عوف قال : قال رسول الله (ﷺ) :

أبو بكر في الجنة وعُمَرُ

في الجنة وعُثْمَانُ في الجنة وعليٌّ في الجنة وطلحة في الجنة والزبير في

الجنة وعبد الرحمن في الجنة وسعدٌ وسعيدٌ بن زيد في الجنة وأبو

عُبَيْدَةَ بن الجراح في الجنة

Abdur-Rahman Ibn 'Awf said the Prophet (ﷺ) said, "Aboo Bakr is in Jannah. Uthman is in Jannah. Ali is in Jannah. Talha is in Jannah. Az-Zubair is in Jannah. Abdur-Rahman is in Jannah. Sa'd ibn Abee Waqas is in Jannah. Sa'eed Ibn Zayd is in Jannah. Aboo Ubayd Ibn Jarah is in Jannah."¹⁸

It is a requirement for every Muslim to confirm that the Companions of the Prophet (ﷺ) are in *Jannah* as being true. If the Muslim confirms these Companions' reward, then he loves them. Any Muslim who loves these companions and confirms their places in *Jannah*, then the rest of the Companions are safe from him. Furthermore, this Muslim confirms their caliphate, the first as Aboo Bakr, then Umar followed by Uthman and then Ali Ibn Abee Talib (May Allah be pleased with them all). The Prophet (ﷺ) said, "No love for these four Companions is gathered except in the heart of a believer: Aboo Bakr, Umar, Uthman and Ali."¹⁹

The Shaykh said, "May Allah shower mercy on you. Whoever loves Aboo Bakr has established the religion. Whoever loves Umar has manifested the clear path. Whoever loves Uthman has been illuminated with Allah's light. Whoever loves Ali Ibn Abee Talib has grasped the most trustworthy handhold. Whoever says good things about the Companions of the Messenger of Allah has been freed from hypocrisy."

¹⁸ recorded by At-Tirmithi (3747), An-Nisa' in fad'il (91), Ahmed (1675) Aboo Ya'la (835) Al-Baghwee (14: 128) Shaykh Al-Albani and Ahmed Shakir have graded this hadeeth as being saheeh

¹⁹ Faada'l As-Sahaabah (675) by Abdullah ibn Ahmed

HADEETH ELEVEN

"Verily Allah has chosen me and has chosen my Companions..."

عُوَيْمُ بْنُ سَاعِدَةَ (رضي الله عنه) أَنَّ رَسُولَ اللَّهِ (صلى الله عليه و سلم) قَالَ : إِنَّ اللَّهَ عَزَّ وَ جَلَّ اخْتَارَنِي وَ اخْتَارَ لِي أَصْحَابًا , فَجَعَلَ لِي مِنْهُمْ زُرَّاءَ وَ أَنْصَارًا وَ أَصْهَارًا , فَمَنْ سَبَّهُمْ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ , لَا يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ لَا صَرْفًا وَ لَا عَدْلًا .

'Uwaym Ibn Sa'idah (may Allaah be pleased with him) narrated that The Prophet (ﷺ) said, "Verily Allah has chosen me and has chosen my Companions. Allah has given me from among them leaders, helpers and sons in law. Whoever curses them then the curse of Allah, the angels and all of mankind is upon him. Allah will not accept from him on the Day of Resurrection any Sarf or Adl(1)²⁰ and²¹

The Shaykh said, "Whoever hears this and Allah gives him benefit then he loves them all: *The Muhajireen, The Ansar*, and the Prophet's (ﷺ) sons in law, whoever the Prophet (ﷺ) married his daughters to and whoever the Prophet (ﷺ) married. Every one of the Prophet's family members are good, along with each and every one of his wives.

Fear Allah concerning them and don't curse any one from among them. Don't mention what occurred between them. And if you hear anyone cursing the people from the Prophet's household or his wives then prevent and admonish him. Afterwards, give

²⁰ (TN 1) Sarf has been interpreted in this hadeeth as repentance and super obligatory acts of worship. 'Adl has been interpreted in this hadeeth as *Fidya* (redemption from the omission of certain religious duties by a material donation or a ritual act) 'Adl has also been inferred as obligatory acts of worship and Allah knows best.) Taken from An-Neehiyah fee Ghareeb al-Hadeeth by Ibn Athir page 758.

²¹ 2) Hakim (6656) and Ibn Abi 'Asim in As-Sunnah (1000) have recorded this hadeeth. The Isnad of this hadeeth is da'eaf. 'Abdur-Rahman ibn Salim is unknown as Ibn Hajr has said in Taqreeb At-Tahtheeb #3868. Shaykh Al-Albani has graded this hadeeth as weak in *Silsilah Ad-Dh'eafah* (3036)

him advice. If this person rejects this, then abandon him and don't accompany him. Any Muslim on this methodology, we hope well for him from Allah in this life and in the hereafter.

HADEETH TWEELEVE

"Belief is speech of the tongue, actions..."

عَلِيٌّ بْنُ أَبِي طَالِبٍ (رَضِيَ اللَّهُ عَنْهُ) قَالَ: قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): الْإِيمَانُ قَوْلٌ بِاللِّسَانِ، وَعَمَلٌ بِالْأَرْكَانِ، وَوَعْيٌ بِالْقَلْبِ

Ali Ibn Abee Talib said, "The Prophet (ﷺ) said, 'Belief is speech of the tongue, actions according to the pillars, and faith in the heart.'"²²

The Shaykh said, "This hadeeth is an enormous principle regarding belief with the past and present scholars of the Muslims. This hadeeth concurs with the Quran and no one opposes it except a wicked abandoned *murjeeah*, who is discredited in his religion. I will explain the meaning of this hadeeth for everyone to know its significance for whoever considers it in order to serve as advice for the believers.

May Allah have mercy upon me and you. Know that the scholars have agreed that *Eeman* is a duty on all of creation. Belief is faith in the heart, declaration of the tongue and to perform actions with the body parts. Furthermore, know that the knowledge of the heart (faith) isn't sufficient except if it's accompanied by belief of the tongue: this is to utter statements of *Eeman*. Knowledge of the heart and speech on the tongue aren't sufficient until they are accompanied by actions of the body. If these three characteristics are combined in the Muslim, then he is a true believer. The Quran and the *Sunnah* along with statements of the scholars point to these three characteristics.

²² This hadeeth has been recorded by Ibn Majah (65) and Khateeb Al-Baghdadee in his Tareekh (11/ 47) This hadeeth has been graded as being fabricated by scholars like Ibn Jawzi and Ad-Daruqunti. 'Abdus Salaam Ibn Salih Al-Khurasanee is in the isnad. He has been accused of forging hadeeth .Al-Mughnee fee Du'afah #3694.

As for that which is necessary for the heart among obligations of belief is the saying of Allah, *"O Messenger of Allah! Let not those who hurry to fall into disbelief grieve you, of such who say: 'We believe' with their mouths but their hearts have no faith.....for them there is a disgrace in this world, and in the Hereafter a great torment. (Al-Ma'idah: 41)* Allah also says, *"Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with faith; but such as open their breasts to disbelief, on them is wrath from Allah, and theirs will be a great torment.(An-Nahl:106.)* In addition to this Allah also says, *"The bedouins say: "We believe."* Say: *"You believe not but you only say, 'We have surrendered,' for faith has not yet entered your hearts."* (Al-Hujurat: 14) These verses indicate that *Eeman* is an obligation on the heart. The obligation is faith and knowledge. Speech doesn't benefit if the heart doesn't confirm with what the tongue says and with what the body does.

Now as for the obligation of *Eeman* for the tongue, Allah says "Say (O Muslims), "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim, Isma'il, Ishaq, Ya'qub and to the twelve sons of Ya'qub, and that which has been given to Musa, and Issa and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted [Al-Baqarah 136] and Say: We believe in Allah and in what was sent down to us and sent down to Ibrahim, Isma'il, Ishaq, Ya'qub and his twelve sons [Al-Imran 84] along with this the Prophet (ﷺ) said

"أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ
اللَّهِ....."

I have been ordered to fight the people until they say "There is absolutely no deity worthy of worship other than Allah and that I am His messenger..."²³

The utterances of statements of belief are an obligation on the tongue of the believer.

Finally the belief in that which Allah has enjoined on the body in agreement with the belief of the heart and tongue is Allah's saying,

يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ
لَعَلَّكُمْ تُفْلِحُونَ

"O you who have believed! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful." (Al-Hajj:77) Allah also says, "Establish the prayer and pay zakah" in more than one verse of the Quran. This is similar to the obligation of fasting and hajj on the complete body. Actions on the body confirm the belief in the heart and on the tongue. Therefore, whoever doesn't confirm belief with actions of the body similar to purification, prayer, *zakah*, fasting, *hajj* and *jihad* and other actions like these, then he isn't a believer. Also, whoever makes permissible for himself knowledge (of the heart) and speech, then he isn't a believer without action. Knowledge (of the heart) and speech don't benefit the person if his actions are a denial of his belief. What we previously mentioned as actions are evidence for a person's belief. So know this point.

This is the view held by the past and present scholars of this *ummah*. Any person who says contrary to this, then he is a dirty *murjeeah*. Beware of the *murjeeah's* ideology for the sake of your religion. An evidence for this is the saying of Allah,

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا
الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ

²³ Bukhari 25 and Muslim 133

"And they were commanded not but that they should worship Allah and worship none but Him Alone, and to perform the salat and give zakah and that is the right religion." (Al-Baiyyinah:5)

HADEETH THIRTEEN

"My ummah will break up into seventy-three sects...."

عبد الله بن عمرو بن العاص (رضي الله عنه) أَنَّ النَّبِيَّ (صلى الله عليه وسلم) قال : لَيَأْتِيَنَّ عَلَى أُمَّتِي مَا أَتَى عَلَى بَنِي إِسْرَائِيلَ , تَفْرَقَ بَنُو إِسْرَائِيلَ عَلَى ثَنَتَيْنِ وَ سَبْعِينَ مِلَّةً , وَ سَتَفْتَرِقُ أُمَّتِي عَلَى ثَلَاثٍ وَ سَبْعِينَ مِلَّةً , تَزِيدُ عَلَيْهِمْ وَاحِدَةً , كُلُّهَا فِي النَّارِ إِلَّا وَاحِدَةً . قالوا : مَنْ هَذِهِ الْمِلَّةُ وَاحِدَةً ؟ قال : مَا أَنَا عَلَيْهِ أَصْحَابِي .

Abdullah Ibn Amr Ibn 'Al'Ows narrated that the Prophet (ﷺ) said, "There will befall my ummah the same thing that befell the ummah of Bani Israel . Bani Israel broke up into seventy-two sects. My ummah will break up into seventy-three sects, one more than Bani Israel. All of these groups are in the Fire except one. The Companions said, 'What is the one sect that won't enter Hell?' He (ﷺ) said, "The sect that adheres to what I am upon and my Companions".²⁴

The believer with intellect works hard in order to be from among the saved sect. He does this by following the Quran, *Sunnah*, the Companions as well as the *tabi'een* and whoever follows them in good (may Allah be pleased with them all, Ameen). Furthermore, this believer follows the sayings of the scholars that there shouldn't be any fear to mention. The scholars like Sufyan At-Thawari, Al-Awza'ee, Malik Ibn Anas, As-Shaf'i, Ahmed Ibn Hanbal, Abee Ubayd Al-Qasim Ibn Salaam and whoever was upon their methodology from the scholars of Islam. Whatever theses scholars reject, then we reject it. Whatever these scholars accept and say, then we accept and say it. We refuse everything other than the things they said and accepted.

²⁴ Recorded by At-Tirmithi (2641) and Hakim (444) Shaykh Al-Albani has graded it as being Hasan in his checking of At-Tirmithi.

Yusuf Ibn Asbat said, "The origins of innovation are four: *The Rafeedah*, *The Khawarij*, *The Qadareeyah* and *The Mu'tazeelah*. Each one of these groups broke up into eighteen sects totaling seventy-two. The seventy-third party is the one that the Prophet (ﷺ) said would be successful.

The educated and intelligent from among *Ahlus-Sunnah wa' Jam'ah* believe that the Quran is the speech of Allah, sent down and isn't created. The people of *Ahlus-Sunnah* believe in the vision of Allah on the Day of Judgment. The believers will see Allah on the Day of Resurrection.

The Shaykh said, "In these thirteen *Ahadeeth* I have explained the knowledge of this religion that is necessary for every Muslim to stick to. A Muslim ignorant in these affairs of his religion will deviate from the correct path.

The most important affair for the Muslim is his religion, whereas if his religion vanishes then he vanishes with it. The Muslim doesn't leave the most important thing behind in his journeys.

HADEETH FOURTEEN

"This is my wudhu and the wudhu of the prophets before me."

أَبِي بَن كَعْبٍ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- دَعَا بِوُضُوءٍ
فَتَوَضَّأَ مَرَّةً مَرَّةً فَقَالَ « هَذَا وَطِيفَةُ الْوُضُوءِ الَّذِي لَا يَقْبَلُ اللَّهُ صَلَاةً إِلَّا
بِهِ ». ثُمَّ تَوَضَّأَ مَرَّتَيْنِ مَرَّتَيْنِ فَقَالَ هَذَا وَضُوءٌ مَنْ تَوَضَّأَهُ أَعْطَاهُ اللَّهُ
كَفْلَيْنِ مِنَ الْأَجْرِ ». ثُمَّ تَوَضَّأَ ثَلَاثًا ثَلَاثًا فَقَالَ « هَذَا وَضُوءِي وَوُضُوءُ

الأنبياء من قبلي

Abee Ibn Ka'b narrated that the Prophet (ﷺ) called for a container of water to perform wudhu. He (ﷺ) performed wudhu washing each body part once. Following this the Prophet (ﷺ) said, "This is the task of wudhu that of which Allah will not accept a salah except with it." Then he (ﷺ) performed wudhu washing each body part twice. Then he (ﷺ) said, "This is the wudhu that whoever performs it Allah will give a double reward." Lastly, the Prophet (ﷺ) made wudhu washing each body part three times and said, "This is my wudhu and the wudhu of the prophets before me."²⁵

The shaykh said, "This hadeeth furnishes evidence that the obligation for *wudhu* on the son of Adam is to wash each body part at least once. There isn't any difference of opinion concerning this.

Whoever performs *wudhu* and washes each body part twice, then this is better than doing it once. And whoever does *wudhu* and washes each body part three times then this is more complete than doing it twice. There isn't any *wudhu* where the body parts are washed more than three times. Any Muslim who exceeds washing the body parts more than three times or less than once has sinned and transgressed the bounds. This has been narrated on the Prophet (ﷺ) and Allah says : " Verily Allah doesn't like the those who transgress His boundaries."

²⁵ This Hadeeth is weak.

HADEETH FIFTEEN

'Whoever takes a pleasure in knowing the wudhu of the Messenger of Allaah, then this is it.'

عَنْ عَبْدِ بْنِ خَيْرٍ قَالَ أَتَيْنَا عَلِيًّا وَقَدْ صَلَّى فَدَعَا بِطَهُورٍ فَقُلْنَا مَا يَصْنَعُ بِهِ وَقَدْ صَلَّى مَا يُرِيدُ إِلَّا لِيُعَلِّمَنَا. قَالَ فَأَتَتُونِي بِإِنَاءٍ فِيهِ مَاءٌ وَطَسْتٌ فَأَفْرَغَ مِنَ الْإِنَاءِ عَلَى يَدَيْهِ فَغَسَلَهُمَا ثَلَاثًا ثُمَّ مَضْمَضَ وَاسْتَنْشَقَ ثَلَاثًا مِنْ الْكَفِّ الَّذِي يَأْخُذُ بِهِ الْمَاءَ ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا وَغَسَلَ يَدَهُ الْيُمْنَى ثَلَاثًا وَيَدَهُ الشَّمَالَ ثَلَاثًا ثُمَّ جَعَلَ يَدَهُ فِي الْمَاءِ فَمَسَحَ بِرَأْسِهِ مَرَّةً وَاحِدَةً ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى ثَلَاثًا وَرِجْلَهُ الشَّمَالَ ثَلَاثًا ثُمَّ قَالَ مَنْ سَرَّهُ أَنْ يَعْلَمَ وَضُوءَ رَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَهُوَ هَذَا

'Abdee Ibn Khair said, " 'Ali Ibn Abee Talib came to us, prayed and asked for a container of water to perform wudhu. We said, 'What is he doing with this container? He has already prayed.

Perhaps 'Ali only intends to teach us." 'Ali said, 'Bring me a container of water and a water basin.' Then he poured water from the container on both of his hands and washed them three times. Next, he rinsed his mouth and his nose with the hand he used to take water from the container. Following this, he washed his face three times. Then, he washed his right hand three times followed by his left hand (meaning to the elbows). After this, he wiped his head once. Finally, he washed his right and left foot three times and said, 'Whoever takes a pleasure in knowing the wudhu of the Messenger of Allaah, then this is it.'²⁶

The Shaykh said, "This wudhu is more complete and more excellent. Praise is to Allaah."

²⁶ Al-Baghawee 1:433/Abu Dawud 111/ Ahmed (1337) The isnad is saheeh

HADEETH SIXTEEN

"I placed water for the ghusl of the Prophet..."

مَيْمُونَةُ قَالَتْ : وَضَعْتُ لِرَسُولِ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- غُسْلًا
فَاغْتَسَلَ مِنَ الْجَنَابَةِ ، فَكَفَأَ الْإِنَاءَ بِشِمَالِهِ عَلَى يَمِينِهِ ، فَغَسَلَ كَفَّيْهِ ،
ثُمَّ أَفَاضَ عَلَى فَرْجِهِ فَغَسَلَهُ ، ثُمَّ قَالَ بِيَدِهِ عَلَى الْحَائِطِ أَوْ عَلَى الْأَرْضِ
فَدَلَكَهَا ، ثُمَّ مَضْمَضَ وَاسْتَنْشَقَ ، وَغَسَلَ وَجْهَهُ وَذِرَاعَيْهِ ، وَأَفَاضَ
عَلَى رَأْسِهِ ثَلَاثًا ثُمَّ أَفَاضَ عَلَى سَائِرِ جَسَدِهِ الْمَاءَ ، ثُمَّ تَنَحَّى ثُمَّ غَسَلَ
رِجْلَيْهِ ، قَالَتْ فَأَتَيْتُهُ بِثَوْبٍ فَقَالَ هَكَذَا فَفَضَّ وَكَبَعَ يَدَهُ كَأَنَّهُ يَقُولُ :

لا .

Maimuna bint AlHarith the wife of the Prophet (ﷺ) said, "I placed water for the ghusl of the Prophet (ﷺ). He (ﷺ) made a ghusl from sexual impurity. He poured water over his hands. Then, he washed his private parts. After that, he rubbed his hand over the earth or the wall and washed it. Following this, he rinsed his mouth and washed his nose by putting water in it and blowing it out. He washed his face, forearms and poured water over his head three times. Lastly, he poured water over his entire body and then withdrew from that place and washed his feet. I presented him a piece of cloth (towel) and he pointed with his hand (that he does not want it). It was like he (ﷺ) was saying, 'No'.²⁷

²⁷Muslim 254

HADEETH SEVENTEEN

"There are five things that whoever comes with them on the Day of Resurrection..."

أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- « خَمْسٌ مَنْ جَاءَ بِهِنَّ يَوْمَ الْقِيَامَةِ مَعَ إِيمَانٍ دَخَلَ الْجَنَّةَ مَنْ حَافَظَ عَلَى الصَّلَوَاتِ الْخَمْسِ عَلَى وَضُوئِهِنَّ وَرُكُوعِهِنَّ وَمَوَاقِيْتِهِنَّ وَأَعْطَى الزَّكَاةَ طَيِّبِ النَّفْسِ بِهَا وَكَانَ يَقُولُ : وَأَيْمُ اللَّهِ لَا يَفْعَلُ ذَلِكَ إِلَّا مُؤْمِنٌ وَصَامَ شَهْرَ رَمَضَانَ وَحَجَّ الْبَيْتَ إِنْ اسْتَطَاعَ إِلَيْهِ وَأَدَّى الْأَمَانَةَ ». قَالُوا يَا أَبَا الدَّرْدَاءِ وَمَا أَدَاءُ الْأَمَانَةِ قَالَ الْغُسْلُ مِنَ الْحَنَابَةِ فَإِنَّ اللَّهَ لَمْ يَأْمَنْ ابْنَ آدَمَ عَلَى شَيْءٍ مِنْ أَمْرِ دِينِهِ غَيْرَهَا.

Aboo Darda said, "The Prophet (ﷺ) said, "There are five things that whoever comes with them on the Day of Resurrection along with eeman will enter Jannah: whoever preserves the five daily prayers with the correct wudhu, ruk'u and carries them out in their proper times, whoever gives zakah with high spirits (along with this the Prophet (ﷺ) said, 'I swear by Allaah nobody does this except a believer.') Then he (ﷺ) said, 'fasts in the month of Ramadhan, performs Hajj if he has the ability to do so and fulfills the trust. They said, 'O Aboo Darda, what is fulfilling the trust?' He said, 'Performing ghusl from sexual impurity. Verily Allaah hasn't entrusted the son of Adam from the affairs of his religion other than these five things."²⁸

The shaykh said, "This hadeeth shows the intelligent-minded one who believes is just as we previously stated: incomplete without actions. Allaah has prescribed on the believers five prayers everyday and night with a complete ru'ku. The prostration with

²⁸ Abu Dawud 329 and others. The isnad is Hasan.

the person who understands the ru'ku. Also, the servant raises his hands after ru'ku and sajdah along with a complete sitting between the two prostrations and the correct *takbir*. Before these things, a nice recitation of Al-Fatiha and other parts of the Quran. The prayer also has to be accompanied with a complete taharah with knowledge of how to perform it. Prayer has to be performed with knowledge. None of the obligations of the Shar'iah can be carried out correctly except with knowledge. Allaah is the One who grants success for this by His permission.

HADEETH EIGHTEEN

'I will teach you the prayer of Allah's Messenger...'

مُحَمَّدُ بْنُ عَمْرِو الْعَامِرِيُّ قَالَ كُنْتُ فِي مَجْلِسٍ مِنْ أَصْحَابِ رَسُولِ
 اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- فَتَذَكَّرُوا صَلَاةَ رَسُولِ اللَّهِ -صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ- فَقَالَ أَبُو حُمَيْدٍ السَّاعِدِيُّ فَذَكَرَ بَعْضَ هَذَا الْحَدِيثِ
 أَنَا أَعْلَمُكُمْ صَلَاةَ رَسُولِ اللَّهِ وَكَانَتْ مِنْ هَمِّي رَأَيْتُ رَسُولَ اللَّهِ إِذَا قَامَ
 إِلَى الصَّلَاةِ كَبَّرَ ثُمَّ قَرَأَ فَإِذَا رَكَعَ أَمَكَنَ كَفَّيْهِ مِنْ رُكْبَتَيْهِ وَفَرَجَ بَيْنَ
 أَصَابِعِهِ ثُمَّ هَضَرَ ظَهْرَهُ غَيْرَ مُقْنِعِ رَأْسَهُ وَلَا صَافِحِ

Muhammad bin 'Amr Al-Amiree said, "I was sitting with some of the Companions of Allah's Apostle and we were discussing the Prophet's prayer. Aboo Humaid As-Saidi said, 'I will teach you the prayer of Allah's Messenger as it was amongst my greatest concerns.' I saw him raising both his hands up to the level of the shoulders on saying the Takbir; and on bowing he placed his hands on both knees and bent his back straight without raising his head higher than his back."²⁹

The shaykh said, " The Prophet (ﷺ) would not raise his head during ruk'u higher than his back. His back and head were even. Then the shaykh mentioned the hadeeth and said: 'Whenever he raised his head from ruk'u he would stand up straight until all the bones returned to their proper places. Then he would prostrate on his bones (i.e. nose, both hands, both knees, and on the toes on both feet). Then, he would raise his head from sajdah and sit calmly. On sitting in the second rak'ah, he sat on his left foot and propped up the right one; and in the last rak'ah he pushed his left foot forward and kept the other foot propped up and sat over his buttocks.'"³⁰

²⁹ Bukhari 305

³⁰ Bukhari 305

HADEETH NINETEEN

We were with the Prophet (ﷺ) when a man came in and offered salah...

كنا مع رسول الله صلى الله عليه وسلم إذ دخل رجل المسجد ،
فَقَامَ نَاحِيَةَ الْمَسْجِدِ فَصَلَّى ، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْمُقُهُ
وَهُوَ لَا يَشْعُرُ ، ثُمَّ انصرفت ، فَأَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَسَلَّمَ عَلَيْهِ فَرَدَّ عَلَيْهِ السَّلَامَ ثُمَّ قَالَ لَهُ : ارجع فصل ، فَإِنَّكَ لَمْ تَصَلِّ «
قَالَ : لَا أَدْرِي فِي الثَّالِثَةِ أَوْ فِي الثَّانِيَةِ قَالَ : وَالَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ
لَقَدْ جَهِدْتُ وَحَرَصْتُ ، فَعَلَّمَنِي وَأَرْنِي ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ : « إِذَا أَرَدْتَ الصَّلَاةَ فَتَوَضَّأْ فَأَحْسِنِ الْوُضُوءَ ، ثُمَّ قُمْ
فَاسْتَقْبِلِ الْقِبْلَةَ ، ثُمَّ كَبِّرْ ، ثُمَّ اقْرَأْ ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا ، ثُمَّ
ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا ، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا ، ثُمَّ ارفَعْ حَتَّى
تَطْمَئِنَّ قَاعِدًا ، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا ، فَإِذَا صَنَعْتَ ذَلِكَ فَقَدْ
قَضَيْتَ صَلَاتَكَ ، وَمَا انْتَقَصَتْ مِنْ ذَلِكَ فَإِنَّمَا نَقَصَتْهُ مِنْ صَلَاتِكَ

Aboo Hurayrah said, "We were with the Prophet (ﷺ) when a man came in and offered salah. While he was praying, the Prophet (ﷺ) was staring at him and he didn't know. After he finished praying, he greeted the Prophet. The Prophet returned his greeting and said to him, 'Go back and pray again for you have not prayed.' Aboo Hurayrah said, 'I don't remember if it was after the second or third time when the man said, 'By Him Who has revealed the Quran to you! I do not know a better way of praying. So could you teach me how to pray?' He (ﷺ) said, 'When you intend to pray make wudhu correctly and then face the Qiblah. After this say Takbir and then recite from the Qur'an. After this, bow with calmness till you feel at ease, and then rise from bowing till you stand straight. Afterwards,

prostrate calmly till you feel at ease and then raise (your head) and sit with calmness till you feel at ease and then prostrate with calmness till you feel at ease in prostration. If you do this, then indeed you have established the prayer. Anything less than this only decreases your prayer."³¹

³¹ Isnad Hasan. Collected by An-Nisa'I (1053) Al-Bayhaqi (2:373) Ibn Hibban (1787) and Bukhari and Muslim with a similar wording.

HADEETH TWENTY

The Prophet (ﷺ) lead his Companions in prayer

عن أبي عبد الله الأشعري قال : « صَلَّى رسول الله صلى الله عليه وسلم بأصحابه ثم جَلَسَ فِي عِصَابَةٍ مِنْهُمْ ، فَدَخَلَ رَجُلٌ فَقَامَ يُصَلِّي ، فَجَعَلَ لَا يَرْكَعُ وَيَنْقَرُ فِي سُجُودِهِ ، وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْظُرُ إِلَيْهِ ، فَقَالَ : « تَرَوْنَ هَذَا لَوْ مَاتَ عَلَى هَذَا لَمَاتَ عَلَى غَيْرِ مِلَّةٍ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ؟ نَقَرَ صَلَاتَهُ كَمَا يَنْقَرُ الْغَرَابُ الدَّمَ . مِثْلُ الَّذِي يُصَلِّي وَلَا يَرْكَعُ ، وَيَنْقَرُ فِي سُجُودِهِ كَالْجَائِعِ لَا يَأْكُلُ إِلَّا تَمْرَةً أَوْ تَمْرَتَيْنِ فَمَا تُغْنِيَانِ عَنْهُ ، فَأَسْبِعُوا الْوَضُوءَ ، وَوَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ ، وَأَتِمُّوا الرُّكُوعَ وَالسُّجُودَ » قَالَ أَبُو صَالِحٍ : قُلْتُ لِأَبِي عَبْدِ اللَّهِ الْأَشْعَرِيِّ : مَنْ حَدَّثَكَ هَذَا الْحَدِيثَ ؟ فَقَالَ : أُمَرَاءُ الْأَجْنَادِ خَالِدُ بْنُ الْوَلِيدِ ، وَعَمْرُو بْنُ الْعَاصِ ، وَيَزِيدُ بْنُ أَبِي سَفْيَانَ ، وَشَرْحِبِيلُ بْنُ حَسَنَةَ ، كُلُّ هَؤُلَاءِ سَمِعُوا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Aboo 'Abdullah Al-Ashuree said, "The Prophet (ﷺ) lead his Companions in prayer, then after he finished he sat down within a group of his Companions. A man entered the masjid and prayed. This man wasn't completing his ruk'u properly and was pecking in his sujood. The Prophet (ﷺ) was watching him and said, 'Do you see this? If this man were to die, he would die on a faith other than Muhammad's (ﷺ). He pecked in his prayer the way a crow pecks at blood. The person who prays and doesn't bow properly and pecks in his sujood is like the hungry person who eats one or two dates, which are of no use to him at all. Complete your wudhu.

Woe to the ankles of the fire. Also, complete your ruk'u and sujood properly: Aboo Salih said to Aboo 'Abdullah Al-Ashuree, 'Who narrated this hadeeth to you?' He said, 'Umraa'a Al Ajnad Khalid ibn Waleed, Umar ibn 'Ows, Yazeed ibn Abee Sufyan and Sharhabeel ibn Hassanah all of them heard this hadeeth from the Prophet (ﷺ)."

HADEETH TWENTY ONE

Whoever throws an arrow in the path...

عَنْ شَهْرِ بْنِ حَوْشَبٍ ، أَنَّهُ لَقِيَ أَبَا أَمَامَةَ الْبَاهِلِيَّ فَسَأَلَهُ عَنْ حَدِيثِ
عَمْرِو بْنِ عَبْسَةَ السُّلَمِيِّ حِينَ حَدَّثَ شَرْحَبِيلَ بْنَ السَّمْطِ ، وَأَصْحَابَهُ
، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : « مَنْ رَمَى سَهْمًا
فِي سَبِيلِ اللَّهِ فَبَلَغَ أَوْ أَخْطَأَ أَوْ أَصَابَ كَانَ سَهْمُهُ ذَلِكَ كُلُّهُ كَعَدْلٍ رَقَبَةٍ
مِنْ وَلَدِ إِسْمَاعِيلَ ، وَمَنْ خَرَجَتْ بِهِ شَيْئَةٌ فِي سَبِيلِ اللَّهِ كَانَتْ لَهُ نُورًا
يَوْمَ الْقِيَامَةِ ، وَمَنْ عَتَقَ رَقَبَةً مُسْلِمَةً كَانَتْ لَهُ فِكَاهَةٌ مِنْ نَارِ جَهَنَّمَ ،
وَمَنْ قَامَ إِلَى الْوُضُوءِ يَرَاهُ حَقًّا عَلَيْهِ وَاجِبًا ، فَمَضْمَضَ فَاهُ غُفِرَتْ لَهُ
ذُنُوبُهُ مَعَ أَوَّلِ قَطْرَةٍ مِنْ طَهُورِهِ ، فَإِذَا غَسَلَ وَجْهَهُ فَمِثْلُ ذَلِكَ ، فَإِذَا
غَسَلَ يَدَيْهِ فَمِثْلُ ذَلِكَ ، فَإِذَا مَسَحَ رَأْسَهُ فَمِثْلُ ذَلِكَ ، فَإِذَا غَسَلَ
رِجْلَيْهِ فَمِثْلُ ذَلِكَ فَإِنْ جَلَسَ جَلَسَ سَالِمًا ، وَإِنْ صَلَّى تَقَبَّلَ مِنْهُ » قَالَ
شَهْرُ بْنُ حَوْشَبٍ : فَحَدَّثَنِي أَبُو أَمَامَةَ بِهَذَا الْحَدِيثِ كَمَا سَمِعَهُ مِنْ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Shahar Ibn Howshab met Aboo Ummamah Al-Bahalee and asked him about the hadeeth of 'Amr Ibn 'Abasa As-Sullmee where he narrated to Sharbeel Ibn Asmot and his Companions that he heard the Messenger of Allaah (ﷺ) say, "Whoever throws an arrow in the path of Allaah whether it hits its target or not then verily his arrow is like freeing a descendant of Isma'il. Whoever becomes white-haired (due to being) out in the path of Allaah then his white-hair will be a light for him on the Day of Judgment. Whoever frees a female Muslim slave then she will serve as a protection for him on the Day of Resurrection. Whoever stands to perform wudhu and believes it to be a true duty upon him, then he rinses his mouth will be forgiven with the first drop of water of the wudhu. When he

washes his face he has his sins removed. When he washes both of his hands he has his sins removed. When he wipes his head he has his sins removed. When he washed both of his feet he has his sins removed. And if he sits calmly and prays then his prayer is accepted from him."³²

Shahar Ibn Howshab said, "Aboo Ummamah narrated this hadeeth to me the same way he heard it from the Messenger of Allaah."

The shaykh said, "I have mentioned in these hadeeth the knowledge of purification and prayer. Also I have mentioned the virtues of purification in the aforementioned *Ahadeeth*. In these *ahadeeth* there is an abundance of knowledge, which provokes the intelligent to pursue more knowledge than the compulsory knowledge for the servant to know and perform worship. These *ahadeeth* arouse the hearts of the sound-minded people to increase an understanding in their religion and to perfect the worship of their Lord. These people do this in order to carry out Allaah's commandments and to avoid His prohibitions. They do such acts of worship as they have been ordered and not as they desire without knowledge. Pay attention to the benefits of these *Ahadeeth*. Allaah is the One Who grants success for such actions and assistance is sought in Him."

³² The isnad in this hadeeth is weak.

HADEETH TWENTY TWO

Wudu as commanded...

عن أيوب الأنصاري قال سمعت رسول الله صلى الله عليه وسلم
يقول: مَنْ تَوَضَّأَ كَمَا أُمِرَ وَصَلَّى كَمَا أُمِرَ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ عَمَلٍ.
أَكْذَلِكَ يَا عُقْبَةُ؟ قَالَ نَعَمْ

Aboo Ayuub Al-Ansari (may Allah be pleased with him) said the Messenger of Allaah said, "Whoever does wudhu as he has been commanded and prays as he has been commanded will have his previous actions forgiven. Isn't this the way he (ﷺ) said it, O 'Uqbah?" 'Uqbah said, "Yes".³³

The shaykh said, "Aboo Ayuub called 'Uqbah Ibn 'Aamir to attest to the hadeeth. He said to him, "Did you hear the Prophet (ﷺ) say it like this?" So 'Uqbah Ibn Aamir said: "Yes."

Whoever does wudhu, performs a ghusl from sexual impurity and executes the prayers with knowledge will have an enormous reward. On the other hand, whoever is negligent of the way these acts are done and does wudhu and prays as he likes without knowledge will face a serious affliction. To Allaah we belong and to Allaah we return.

The way to perform purification and prayer has been mentioned sufficiently in the earlier chapters. This incites the person to seek more knowledge of the religion by the will of Allaah.

³³ An-Nisa' (144), Ibn Majah (1396) Ahmed (5: 432), Ad-Darami(723) and ibn Hibban (1042) Shaykh Al-Albani graded it as Saheeh

HADEETH TWENTY THREE

Any man who has wealth and doesn't...

أبي هريرة عن رسول الله صلى الله عليه وسلم أنه قال : " أَيُّمَا رَجُلٍ لَهُ مَالٌ لَمْ يُعْطِ حَقَّ اللَّهِ (تبارك وتعالى) مِنْهُ إِلَّا جَعَلَهُ (الله عز وجل) شُجَاعاً [قَرَعاً] عَلَى صَاحِبِهِ يَوْمَ الْقِيَامَةِ لَهُ زَبِيبَتَانِ (ثم) يَنْهَشُهُ حَتَّى يَقْضِيَ بَيْنَ النَّاسِ ، فَيَقُولُ : مَا لِي وَلَكَ ؟ فَيَقُولُ : أَنَا كَنْزُكَ الَّذِي جَمَعْتَ هَذَا الْيَوْمَ . (قال) : فَيَضَعُ يَدَهُ فِيهِ فَيَقْضُمُهَا).

Aboo Hurayrah narrated that the Prophet (ﷺ) said, "Any man who has wealth and doesn't give Allaah His rights from it, then on the Day of Resurrection his wealth will be made like a bald headed poisonous male snake. He bites it till it is disbursed between the people. The owner of the wealth says, "What is the matter with me and you? It says, "I am your wealth that you collected for this day." Then the Prophet (ﷺ) said, "He places his hand in his mouth then gnaws on his wealth."³⁴

The shaykh said, "This only applies to the wealth that zakah isn't paid on. As for the wealth that of which is lawfully earned and zakah is paid on it then this isn't considered a hoarded treasure. If its owner spends from his wealth he spends generously, and if he leaves some of his wealth behind it is left behind as good wealth and blessed inshaAllaah."

It has been narrated that the Prophet (ﷺ) said, "Oh how wonderful is the righteous substance for the righteous man!"

³⁴ Hadeeth Saheeh. Collected by Ahmed (8185) At-Tirmithi (3012) Ibn Majah (1784) and others

HADEETH TWENTY FOUR

I went to the Apostle of Allah (may peace be upon him)

أبي ذر قال : أنتهيت إلى النبي (صلى الله عليه وسلم) وهو جالسٌ في ظلِّ الكعبة ، فلما رآني قال (لي) " هُمُ الْأَخْسَرُونَ وَرَبُّ الْكَعْبَةِ " . قال : فَجِئْتُ حَتَّى جَلَسْتُ إِلَيْهِ فَلَمْ أَتَقَارَّ أَنْ قُمْتُ فَقُلْتُ : يَا رَسُولَ اللَّهِ ! فِدَاكَ أَبِي وَأُمِّي ، مَنْ هُمْ ؟ قال : " هُمُ الْأَكْثَرُونَ أَمْوَالًا إِلَّا مَنْ قَالَ هَكَذَا وَهَكَذَا (وَهَكَذَا مِنْبِينَ يَدَيْهِ وَمَنْ خَلْفَهُ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ - وَقَلِيلٌ مَا هُمْ) " (ثم قال " ما من صَاحِبٍ إِبِلَوْلَا بَقَرٍ وَلَا غَنَمٍ لَا يُؤَدِّي زَكَاةَهَا إِلَّا جَاءَتْ يَوْمَ الْقِيَامَةِ أَعْظَمَ مَا كَانَتْ (وَأَسْمَنَهُ حَتَّى) تَنْطَحَهُ بِقَرُونِهَا وَتَطَأَهُ بِأَخْفَافِهَا ، كُلَّمَا نَفِدَتْ عَلَيْهِ أَحْرَاهَا عَادَتْ عَلَيْهِ أَوْلَاهَا حَتَّى يَقْضِيَ (اللَّهُ) بَيْنَ (الْخَلَائِقِ أَوْ) (النَّاسِ) .

Aboo Dharr reported, "I went to the Apostle of Allah (may peace be upon him) and he was sitting under the shade of the Ka'ba. As he saw me he said, 'By the Lord of the Ka'ba, they are the losers.' I came there until I sat and I could not stay (longer) and (then) stood up.' I said, 'Messenger of Allah, let my father be ransom for you. Who are they (the losers)?' He said, 'They are those having a huge amount of wealth except so and so and (those who spend their wealth generously on those whom they find in front of them, behind them and on their right side and on their left side) and they are a few. And no owner of camels, or cattle or goat and sheep, who does not pay zakat (would be spared punishment) but these (camels, cattle, goats and sheep) would come on the Day of Resurrection wearing more flesh and would gore him with their horns and trample him with their hooves. And when the last one would pass away, the first one would return (to trample him) till judgment would be pronounced among the people."³⁵

³⁵ Hadeeth collected by Muslim (2: 686)

HADEETH TWENTY FIVE

No Zakah is due...

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ النَّبِيَّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ «
لَيْسَ فِيْمَا دُونَ خَمْسِ أَوْاقٍ صَدَقَةٌ وَلَيْسَ فِيْمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ
وَلَيْسَ فِيْمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ»

Aboo Sa'id Al-Khudri narrated The Prophet (ﷺ) said, " No zakah is due on property that equals less than five uqiya (of silver) and no zakah is due on less than five camels and there is no zakah on less than five wasq."³⁶

The shaykh said: The meaning of the Prophet's saying 'No zakah on less than 5 uqiyah' means there is no zakah on wealth less than 200 dirham. One uqiyah equals 40 dirham. The scholars unanimously agree that zakah isn't obligatory on wealth totaling less than 200 dirham, if he has a complete 200 dirham at the time for zakah.

³⁶ Muslim 2: 673

HADEETH TWENTY SIX

A Letter about Sadaqah

عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ -صلى الله عليه وسلم- كَتَبَ كِتَابَ
الْصَّدَقَةِ فَلَمْ يُخْرِجْهُ إِلَى عُمَّالِهِ حَتَّى قُبِضَ فَقَرَنَهُ بِسَيْفِهِ فَلَمَّا قُبِضَ عَمِلَ
بِهِ أَبُو بَكْرٍ حَتَّى قُبِضَ وَعُمَرُ حَتَّى قُبِضَ وَكَانَ فِيهِ « فِي خَمْسٍ مِنْ
الْإِبِلِ شَاةٌ وَفِي عَشْرِ شَاتَانِ وَفِي خَمْسٍ عَشْرَةَ ثَلَاثُ شِيَاهِ وَفِي
عِشْرِينَ أَرْبَعُ شِيَاهِ وَفِي خَمْسٍ وَعِشْرِينَ بِنْتُ مَخَاضٍ إِلَى خَمْسٍ
وِثْلَيْنِ فَإِذَا زَادَتْ فِيهَا ابْنَةُ لُبُونٍ إِلَى خَمْسٍ وَأَرْبَعِينَ فَإِذَا زَادَتْ
فِيهَا حِقَّةٌ إِلَى سِتِّينَ فَإِذَا زَادَتْ فَجَدَعَةٌ إِلَى خَمْسٍ وَسِتِّينَ فَإِذَا زَادَتْ
فِيهَا ابْنَةُ لُبُونٍ إِلَى تِسْعِينَ فَإِذَا زَادَتْ فِيهَا حِقَّتَانِ إِلَى عِشْرِينَ وَمِائَةٍ
فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ فَفِي كُلِّ خَمْسِينَ حِقَّةٌ وَفِي كُلِّ أَرْبَعِينَ
ابْنَةُ لُبُونٍ. وَفِي الشَّاءِ فِي كُلِّ أَرْبَعِينَ شَاةٌ شَاةٌ إِلَى عِشْرِينَ وَمِائَةٍ فَإِذَا
زَادَتْ فَشَاتَانِ إِلَى مِائَتَيْنِ فَإِذَا زَادَتْ فَثَلَاثُ شِيَاهِ إِلَى ثَلَاثِمِائَةٍ شَاةٌ فَإِذَا
زَادَتْ عَلَى ثَلَاثِمِائَةٍ شَاةٌ فَفِي كُلِّ مِائَةٍ شَاةٌ شَاةٌ ثُمَّ لَيْسَ فِيهَا شَيْءٌ
حَتَّى تَبْلُغَ أَرْبَعِمِائَةٍ وَلَا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ وَلَا يُفَرَّقُ بَيْنَ مُجْتَمِعٍ مَخَافَةَ
الْصَّدَقَةِ وَمَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَجَعَانِ بِالسُّوْيَةِ وَلَا يُؤْخَذُ فِي
الْصَّدَقَةِ هَرَمَةٌ وَلَا ذَاتُ عَيْبٍ ». وَقَالَ الزُّهْرِيُّ إِذَا جَاءَ الْمُصَدِّقُ فَسَمَّ
الشَّاءَ أُنْثَى ثَلْثُ خِيَارٍ وَثُلُثٌ أَوْسَاطُ وَثُلُثُ شِرَارٌ وَأَخَذَ الْمُصَدِّقُ مِنَ
الْوَسَطِ. وَلَمْ يَذْكُرِ الزُّهْرِيُّ الْبَقَرَ.

Abdullah ibn Umar narrated The Messenger of Allah (ﷺ) wrote a letter about sadaqah (zakat) but he died before he could send it to his governors. He had kept it with his sword. So, Aboo Bakr acted upon it till he died, and then Umar acted upon it till he died.

It contained, "For five camels one goat is to be given; for ten camels two goats are to be given; for fifteen camels three goats are to be given; for twenty camels four goats are to be given; for twenty-five to thirty-five camels a she-camel in her second year is to be given. If the number exceeds by one up to seventy camels, a she-camel in her fourth year is to be given; if they exceed by one up to seventy-five camels, a she-camel in her fifth year is to be given; if they exceed by one up to ninety camels, two she-camels in their third year are to be given; if they exceed by one up to one hundred and twenty, two she-camels in their fourth year are to be given. If the camels are more than this, a she-camel in her fourth year is to be given for every fifty camels, and a she-camel in her third year is to be given for every forty camels. For forty to one hundred and twenty goats one goat is to be given; if they exceed by one up to two hundred, two goats are to be given. If they exceed by one up to three hundred, three goats are to be given; if the goats are more than this, one goat for every hundred goats is to be given. Nothing is payable until they reach one hundred. Those that are in one flock are not to be separated, and those that are in separate flocks are not be brought together from fear of sadaqah (zakat). Regarding that which belongs to two partners, they can make claims for restitution from each other with equity. An old goat and a defective one are not to be accepted as sadaqah (zakat)."

Az-Zuhri said, "When the collector comes, the goats will be apportioned into three flocks: one containing bad, the second good, and the third moderate. The collector will take zakat from the moderate." Az-Zuhri did not mention the cows (to be apportioned in three flocks).³⁷

³⁷ Collected by At-Tirmithi (621) and others. Al-Albani graded this Hadeeth as being Saheeh in Saheeh At-Tirmithi.

HADEETH TWENTY SEVEN

Whoever Fasts Ramadhan...

عن أبي هريرة عن رسول الله صلى الله عليه وسلم قال : « مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ ، وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

*Aboo Hurayrah said, "Whoever fasts the month of Ramadhan with eeman and desiring Allaah's reward will have his past sins forgiven. Whoever stands in Laylatul Qadr with eeman and desiring Allah's reward will have his past sins forgiven."*³⁸

The shaykh said, "The meaning of this hadeeth is and Allaah knows best: The servant believes that Allaah has made fasting (in Ramadhan) an obligation so he desires a reward for fasting. The servant anticipates a reward in the hereafter on account of that which has befallen him from hunger, thirst, abstention from his wife and his slave during the day as Allaah has prohibited."

³⁸ Collected by Bkuhari (4:115) and Muslim (1: 523)

HADEETH TWENTY EIGHT

Fasting has been...

عَطِيَّةُ الْعَوْفِيِّ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ : (يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ)
 أَيَّاماً مَعْدُودَةً [البقرة: 182 – 183] قَالَ : كَانَ الصَّوْمُ ثَلَاثَةَ أَيَّامٍ فِي كُلِّ شَهْرٍ ، ثُمَّ نُسِخَ ذَلِكَ بِالَّذِي أُنْزِلَ اللَّهُ تَعَالَى مِنْ صِيَامِ شَهْرِ رَمَضَانَ وَهَذَا الصَّوْمُ الْأَوَّلُ مِنَ الْعَتَمَةِ ، فَمَنْ صَلَّى الْعَتَمَةَ حَرَّمَ عَلَيْهِ الطَّعَامُ (وَالشَّرَابُ) وَالْجِمَاعُ إِلَى الْقَائِلَةِ ، وَجَعَلَ (اللَّهُ فِي هَذَا) الصَّوْمِ الْأَوَّلِ فِدْيَةَ طَعَامِ مِسْكِينٍ ، فَمَنْ شَاءَ مِنْ مُسَافِرٍ أَوْ مُقِيمٍ أَنْ يُطْعِمَ مِسْكِينًا وَيُفْطِرُ ، كَانَ ذَلِكَ رَخْصَةً لَهُمْ ، فَأَنْزَلَ اللَّهُ (عَزَّ وَجَلَّ) فِي الصَّوْمِ الْآخِرِ إِحْلَالَ الطَّعَامِ (وَالشَّرَابِ) وَإِحْلَالَ النِّكَاحِ بِاللَّيْلِ إِلَى الصَّبَاحِ الَّذِي كَانَ اللَّهُ عَزَّ وَجَلَّ حَرَّمَ مِنْ الصَّوْمِ الْأَوَّلِ وَأَنْزَلَ فِي الصَّوْمِ الْآخِرِ : (فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ) ، فَلَمْ يَذْكُرْ اللَّهُ عَزَّ وَجَلَّ فِي الصَّوْمِ الْآخِرِ فِدْيَةَ طَعَامِ مِسْكِينٍ ، فَنُسِخَتْ الْفِدْيَةُ وَبَيْنَهَا فِي الصَّوْمِ الْآخِرِ [بِقَوْلِهِ] : (يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَهُوَ الْإِفْطَارُ فِي السَّفَرِ ، وَجَعَلَهُ عِدَّةً مِنْ أَيَّامٍ أُخَرَ . وَقَوْلُهُ (عَزَّ وَجَلَّ) : (عِلَّمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ) :
 كَانَ النَّاسُ أَوَّلَ مَا أَسْلَمُوا إِذَا صَامَ أَحَدُهُمْ يَصُومُ يَوْمَهُ حَتَّى إِذَا أَمْسَى طَعِمَ [مِنْ] الطَّعَامِ فِيمَا بَيْنَهُ وَبَيْنَ الْعَتَمَةِ حَتَّى إِذَا صُلِّيَتْ (الْعَتَمَةُ) حَرَّمَ (اللَّهُ) عَلَيْهِ الطَّعَامَ حَتَّى يُمِسي مِنَ اللَّيْلِ الْقَابِلَةِ ، وَإِنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ - بَيْنَا هُوَ قَائِمٌ إِذْ سَوَّلَتْ لَهُ نَفْسُهُ فَأَتَى أَهْلَهُ لِبَعْضِ حَاجَتِهِ ، فَلَمَّا اغْتَسَلَ أَخَذَ يَبْكِي وَيَلُومُ نَفْسَهُ كَأَشَدِّ مَا رَأَيْتُ

من المَلَامَةِ ، ثُمَّ أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : يَا رَسُولُ اللَّهِ ! إِنِّي أَعْتَذِرُ إِلَى اللَّهِ عَزَّ وَجَلَّ ثُمَّ إِلَيْكَ مِنْ نَفْسِي هَذِهِ الْخَاطِئَةُ ، فَإِنَّهَا زَيْنَتْ لِي مَوَاقِعَةَ أَهْلِي ، فَهَلْ تَجِدُ لِي مِنْ رُحْصَةٍ يَا رَسُولَ اللَّهِ ؟ فَقَالَ : " لَمْ تَكُنْ حَقِيقًا بِذَلِكَ يَا عُمَرُ " فَلَمَّا بَلَغَ عُمَرُ بَيْتَهُ أَرْسَلَ إِلَيْهِ فَأَتَاهُ [وَقَدْ أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ] عُذْرَهُ فِي آيَةٍ مِنَ الْقُرْآنِ ، فَأَمَرَ اللَّهُ (عَزَّ وَجَلَّ) رَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَضَعَهَا فِي الْمِثْقَةِ الْوَسْطَى مِنْ سُورَةِ الْبَقَرَةِ ، فَقَالَ (اللَّهُ) عَزَّ وَجَلَّ : أُحِلَّ لَكُمْ لَيْلَةُ الصِّيَامِ الرَّفْتُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ) [البقرة : 187] يَعْنِي بِذَلِكَ الَّذِي فَعَلَ عُمَرُ .

'Attiyah Al'Owfee narrated that Ibn Abbass said concerning the verse "O you who believe! Fasting has been prescribed on you as it was prescribed for those before you, that you may become God-fearing. For a fixed number of days." (Al-Baqarah: 183) Ibn Abbass said, "The fast was for three days in every month. This was later abrogated when Allaah revealed the fast of Ramdhan. The first fast was the fast of 'atama. Whoever prayed 'atama, food, drink and sexual relations were prohibited (during the day). Allaah made the fidyah for this fast the feeding of the needy. Any traveler or resident who wished to feed the poor and breakfast this was a rukhsah for them. Later, Allaah revealed the fast of Ramdhan and made permissible food, drink, and sexual relations during the night until morning. What Allaah made haraam in the fast of 'atama He revealed in the fast of Ramadhan (the same number from other days must be made up) (Al Baqarah: 184) and didn't mention the feeding of the poor as an omission. The omission from the fast of 'atama was abrogated and Allaah explained it in his saying, " Allaah intends for you ease and He doesn't want to make things difficult for you." (Al Baqarah: 185) This is about breaking fast

during travel, and to make up the amount of days missed later. Allaah says, "Allaah knows that you used to deceive yourselves so He turned to you and forgave you." (Al-Baqarah: 187) At first the Muslims, if they would fast, they would fast the day until the evening and eat that which was between them and 'atama. So if the 'atama was prayed Allah would make food haraam on them from the previous night. 'Umar Ibn Khattab was standing between us when he let himself become seduced by his desires. As a result he went to his wife to fulfill his desires. When he finished his ghusl he began to cry and blame himself strongly like no other blameworthiness I have ever seen. Then he went to the Messenger of Allaah and said, "O Messenger of Allah! I seek pardon in Allaah and to you for my soul on behalf of this sin. I had relations with my family because my desires appealed to me. Do you find a rukhsah for me, O Messenger of Allaah?" The Messenger of Allaah said, "The action doesn't deserve an excuse." When 'Umar went to his house, the Prophet (ﷺ) sent for him and he came. Allaah revealed an excuse in a verse of the Quran and ordered that it be placed at 187 in Surah Al Baqarah. ("It is made lawful for you to have sexual relations with your wives on the night of the fast. They are libas for you and you are the same for them. Allaah knows that you used to deceive yourselves, so He turned to you in repentance and forgave you.") This was because of the action of 'Umar.³⁹

In the hadeeth of Mu'adh ibn Jabal and Ibn Abbass as well as others said, "When they would fast and fall asleep before they broke fast, food and sexual relations weren't permissible for anyone among them. Sirma bin Qais Al-Ansari was an elderly man. He used to do hard work during the day, so he was overwhelmed by sleep and fell asleep before he broke his fast. He woke up and hadn't eaten or drunk anything and as a result he was weak. The Prophet (ﷺ) saw him and said, "Why do you appear weak to me?!" He said, "O Messenger of Allah I was working hard yesterday and came home tired. I fell asleep before I broke fast. Then 'Umar ibn Khaatab came and had relations with his wife after she was asleep. Allaah revealed concerning them,

³⁹The isnad for this hadeeth is weak.

"It is made lawful for you to have sexual relations with your wives on the night of fast. They are libas for you and you are the same for them. Allaah knows that you used to deceive yourselves, so he turned to you in repentance and forgave you. So now have sexual relations with them and seek that which Allaah has ordained for you and eat and drink until the white thread of dawn appears to you distinct from the black thread." (Al Baqarah: 187)

HADEETH TWENTY NINE

A Month can be...

ابن عمر (رضي الله عنه) قال: قال رسول الله صلى الله عليه وسلم: إِنَّمَا الشَّهْرُ تِسْعٌ وَعِشْرُونَ فَلَا تَصُومُوا حَتَّى تَرَوْهُ وَلَا تَفْطَرُوا حَتَّى تَرَوْهُ فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدَرُوا لَهُ . قَالَ نَفْعٌ : فَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ إِذَا كَانَ شَعْبَانَ تِسْعًا وَعِشْرُونَ بَعَثَ مَنْ يَنْظُرُ فَإِنْ رُؤِيَ فَذَلِكَ ، وَإِنْ لَمْ يُرَ وَلَمْ يَحُلْ دُونَ مَنْظَرِهِ سَحَابٌ وَلَا قَتَرٌ أَصْبَحَ مُفْطِرًا فَإِنْ حَالَ دُونَ مَنْظَرِهِ سَحَابٌ أَوْ قَتَرٌ أَصْبَحَ صَائِمًا

Ibn 'Umar said the Prophet (ﷺ) said, "A month can be only twenty nine days. Don't fast until you see (the crescent) and don't break fast until you see (the crescent). If there is overcast in the sky then regard the month (as thirty days). Nafi said, "After twenty nine days of Sha'ban had past 'Abdullah Ibn 'Umar would send someone to look for the crescent. If it was seen they would fast. Also if the crescent wasn't seen and no clouds or haze prevented the person's view then Ibn 'Umar would wake up the next morning and fast. In addition to this, if clouds or haze prevented the person's view of the crescent Ibn 'Umar would wake up and fast the next morning."⁴⁰

The Shaykh said, "Aboo Bakr Ibn Muhammed As-Sadlanee said that Aboo Bakr Al-Marwazee narrated that Ahmed Ibn Hanbal said, "In reference to the statement about the crescent 'If clouds or haze block a person's view' it is befitting for the servant to believe during the night that he'll be fasting the next day. This is because he isn't sure if it's Ramadhan or Sha'ban. It has been narrated that there is no fast for the person who doesn't make his intention during the night. This person believes that he will have to fast tomorrow expecting that it will be Ramadhan. This is following the way of Ibn 'Umar (may Allaah be pleased with him)."

⁴⁰ Muslim (2: 759)

Aboo Bakr Al-Marwazee said, "I said to Aboo 'Abdullaah, 'Didn't the Messenger of Allaah prohibit us from fasting on the day of doubt?' Imam Ahmed said, "This is if it is cloudless. Now if there is haze or clouds in the sky, then observe the fast in conformity with the action of Ibn 'Umar."

The Shaykh said, "Jafar Ibn Muhammed As-Sadlane said that Al-Fadl Ibn Zeeyad said that he heard Aboo 'Abdullaah say about the fast on the day of doubt, 'I hold the position of Ibn 'Umar based on the hadeeth.' Imam Ahmed said, 'When the 30th night of Sha'ban arrived he would look for the crescent. If cloud or haze prevented him from seeing it then he would wake up the next morning fasting. If no clouds or haze blocked his view of the crescent he would fast the next day.' Al Fadl said, 'I heard Imam Ahmed being asked about the statement of the Prophet (peace and blessings be upon him):

" فَإِنْ غَمَ عَلَيْكُمْ فَأَقْدَرُوا "

If there is overcast in the sky then regard the month (as thirty days).

The questioner said, "What does this mean?" Imam Ahmed said, "If the clouds or haze block the person's view of the crescent during the 30th night of Shab'an, Ibn 'Umar would fast the next day. If there weren't any clouds or haze in the sky he wouldn't fast. This has been narrated on the Prophet (peace and blessings be upon him) and Ibn 'Umar used to do this.

HADEETH THIRTY

Whoever intends to make Hajj...

عن ابن عباس عن الفضل أو أحدهما عن الآخر قال: قال رسول الله (ﷺ)
 صلى الله عليه وسلم : مَنْ أَرَادَ الْحَجَّ فَلْيُعَجِّلْ فَإِنَّهُ قَدْ يَمْرُضُ الْمَرِيضُ
 وَتَضِلُّ الضَّالَّةُ وَتَعْرُضُ الْحَاجَةُ

Ibn Abbass narrated that Al-Fudl or vice versa said the Messenger of Allaah said, "Whoever intends to make Hajj then let him hasten to do so because maybe an illness might befall him, he might lose his mount (ability to bear the expense) or he might be prevented by some other necessity." ⁴¹

The shaykh said, "It is as if he (ﷺ) said when the time for Hajj comes and you have the ability to perform it then it is an obligation for you to make Hajj. So hasten to Allaah's house and don't be obstructed by that which doesn't serve as an excuse (i.e. worldly concern). You aren't safe that things might befall you and deprive you of Hajj (i.e. illness). If the way to Hajj is blocked and you suffer loss of wealth then you will not be excused. It was possible for you to go to Hajj but you neglected and were lax in its obligation on you, so for that reason you have committed a great sin.

⁴¹ Abou Dawud (1732), Ibn Majah (2883) Shaykh Al-Albani graded this hadeeth as Hasan in Irwa #990

HADEETH THIRTY ONE

If a person died without making Hajj

أبو أمامة (رضي الله عنه) قال : قال رسول الله (صلى الله عليه و سلم) : مَنْ لَمْ يَمْنَعُهُ مِنَ الْحَجِّ حَاجَةٌ ظَاهِرَةٌ وَ لَا مَرَضٌ حَاسِسٌ وَ لَا سُلْطَانٌ جَائِرٌ فَمَاتَ وَ لَمْ يَحُجَّ فَلَيْمَتْ إِنْ شَاءَ يَهُودِيٌّ وَ إِنْ شَاءَ نَصْرَانِيًّا

Aboo Umaamah said the Prophet (peace and blessings be upon him) said, "If any person died without performing the Hajj and there was no obvious demand, severe illness, or evil ruler, which might have prevented him from doing it, he would have died, if Allaah wills, like a Jew or a Christian." ⁴²

The shaykh said, "Allaah said in the Quran, '*And Hajj to the house is a duty that mankind owes to Allaah, those who have the ability.*' (Al-Imran: 97) When the man has the ability, Hajj becomes an obligation on him. If he stays behind after its duty has become obligatory on him, then he has committed a grave sin. It isn't from the character of the Muslim to be lax towards an obligation from the obligations that Islaam is built upon."

Ibn Umar said, "Whoever died and didn't perform Hajj and had the capability would have died, inshaAllaah, as a Jew or a Christian. I used to be on the point of sending men to different countries and having them look at whoever had the ability and didn't perform Hajj to impose a tax on them. By Allaah they aren't Muslims. By Allaah they aren't Muslims."

⁴² Ad-Darami (1792). The isnad for this hadeeth is weak. However the wording from this text is correct on Ibn Umar. They are his words and not that of the Prophet (peace and blessings be upon him)

Ali Ibn Abee Talib said, "Whoever has the necessary provisions for him to reach Allaah's house and didn't go dies a Jew or Christian."

Aswad ibn Yazeed said to his master (it is said his name was Muqlas), "If you die and didn't perform Hajj I won't pray at your funeral." Sa'eed Ibn Jubair said, "If my neighbor dies while he was well off and didn't perform Hajj, I will not attend his funeral prayer."

HADEETH THIRTY TWO

Ibn Abass said about the verse...

عَلِي بْنِ (أَبِي) طَلْحَةَ عَنْ ابْنِ عَبَّاسٍ فِي (قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا) . قَالَ : وَالسَّبِيلُ أَنْ يَصُحَّ بَدَنُ الْعَبْدِ وَيَكُونَ لَهُ ثَمَنُ زَادٍ وَرَاحِلَةٍ مِنْ غَيْرِ أَنْ يُجْحَفَ بِهِ . ثُمَّ قَالَ : (وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ) يَقُولُ : وَمَنْ كَفَرَ بِالْحَجِّ فَلَمْ يَرِ حَجَّةً بَرًّا وَلَا تَرْكَةً إِثْمًا .

Ali Ibn Abee Talha narrated that Ibn Abass said about the verse 'and Hajj is a duty that mankind owes to Allaah, those who have the ability to do so.' (Al-Imran: 97) The ability is that the servant's body is healthy, and he has the cost of his provisions without facing hardship. Then Ibn Abbass said, "And whoever disbelieves then Allaah stands not in need of any of the 'alaameen. (Al- Imran: 97) This applies to the person that denies Hajj. He doesn't believe it to be a righteous deed and the abandonment of it to be a sin."⁴³

⁴³ The isnad for this hadeeth is weak.

HADEETH THIRTY THREE

Standing gurad for Allah's sake

أبا عبد الله (حدثنا) . قال : سمعت رسول الله صلى الله عليه وسلم يقول : " رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنْ قِيَامِ شَهْرٍ وَصِيَامِهِ . وَمَنْ مَاتَ مُرَابِطاً فِي سَبِيلِ اللَّهِ كَانَ لَهُ أَجْرُ مُجَاهِدٍ إِلَى يَوْمِ الْقِيَامَةِ " .

Aboo 'Abdullaah said the Prophet (ﷺ) said, " Whoever stands guard in the path of Allaah, it is better than standing during the night of Ramadan fasting in it. Whoever dies as a watch guard in the path of Allah will have the reward of a martyr until the Day of Judgment. "⁴⁴

⁴⁴ Muslim (3: 152)

HADEETH THIRTY FOUR

Strive in the path of Allah.

عبادة بن الصامت قال: قال رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "جَاهِدُوا فِي سَبِيلِ اللَّهِ الْقَرِيبَ وَالْبَعِيدَ فِي الْحَضَرِ وَالسَّفَرِ، فَإِنَّ الْجِهَادَ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ، وَإِنَّهُ يُنَجِّي صَاحِبَهُ مِنَ الْهَمِّ وَالْعَمِّ".

'Ubadah Ibn Samat said the Messenger of Allaah said, "Strive in the path of Allaah far and near or in your homeland or journey. Indeed Jihad is a gate from the gates of Jannah. Jihad saves a person from the stress and worries (on the Day of Judgment)."⁴⁵

The shaykh said, "These ahadeeth motivate the intelligent person to stand watch for the sake of Allaah, to strive, to spend one's wealth in the path of Allah, or bear any single endeavor for Allah's sake.

The Prophet (ﷺ) said, "A single endeavor in Allaah's cause in the forenoon or afternoon is better than the world and whatever is in it."

⁴⁵ Al-Albani has graded this hadeeth as being Hasan Lee Ghayreehi. [1941 Silsilatus Saheehah]

HADEETH THIRTY FIVE

Those close to Allah...

وكان من أصحاب النبي صلى الله عليه وسلم أن في حجة الوداع قال : "إِنَّ أَوْلِيَاءَ اللَّهِ تَبَارَكَ وَتَعَالَى الْمُصَلُّونَ" (وَأَنَّ) رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "مَنْ يُقِمِ الصَّلَاةَ الْخَمْسَ اللَّاتِي كُتِبْنَ عَلَيْهِ وَيَصُومُ رَمَضَانَ يَحْتَسِبُ صَوْمَهُ وَيَرَى أَنَّهُ حَقٌّ عَلَيْهِ وَاجِبٌ ، وَيُعْطِي زَكَاةَ مَالِهِ (يَحْتَسِبُهَا) ، وَيَجْتَنِبُ الْكِبَائِرَ الَّتِي نَهَى اللَّهُ (عَزَّ وَجَلَّ) عَنْهَا" . ثُمَّ إِنَّ رَجُلًا مِنْ أَصْحَابِهِ سَأَلَهُ فَقَالَ : يَا رَسُولَ اللَّهِ ! مَا الْكِبَائِرُ ؟ قَالَ : " هُنَّ تِسْعٌ أَعْظَمُهُنَّ إِشْرَاكَ بِاللَّهِ ، وَقَتْلُ نَفْسٍ مُؤْمِنٍ بِغَيْرِ حَقٍّ ، وَفِرَارُ يَوْمِ الزَّحْفِ ، وَالسَّحَرُ ، وَأَكْلُ مَالِ الْيَتِيمِ ، وَأَكْلُ الرِّبَا ، وَقَذْفُ الْحَصَنَاتِ ، وَعَقُوقُ الْوَالِدَيْنِ الْمُسْلِمِينَ ، وَاسْتِحْلَالُ الْبَيْتِ الْحَرَامِ قَبْلَتِكُمْ أَحْيَاءً وَأَمْوَاتًا " (ثُمَّ) قَالَ : " لَا يَمُوتُ رَجُلٌ لَمْ يَعْمَلْ هَذِهِ الْكِبَائِرَ وَيَقِيمِ الصَّلَاةَ وَيُؤْتِيَ الزَّكَاةَ إِلَّا رَافِقٌ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي دَارٍ مَجْبُوحَةٍ أَبْوَاهَا مَصَارِيْعُ مِنْ ذَهَبٍ .

'Ubayd ibn 'Umayr said in the farewell Hajj, "Indeed the friends of Allah are those who pray." The Prophet (ﷺ) said, "Whoever establishes the five daily prayers that have been made incumbent upon him, fasts the month of Ramadan desiring Allaah's reward and believes that fasting is a duty upon him, pays zakah on his wealth desiring a reward for his zakah and avoids the major sins ..." A Companion said, 'O Messenger of Allaah! What are the major sins?' The Prophet (ﷺ) said, "They are nine and the severest of them are: To ascribe partners to Allaah, to kill a Muslim unjustly, to flee from the battlefield, to practice magic, to eat the wealth of the orphan, to devour riba, to slander a chaste Muslimah, to sever the ties of kinship from Muslim relatives and to take something alive or dead in Mecca. No Muslim dies and avoids these sins while

establishing the prayer and paying Zakah except he'll accompany Muhammed in the middle of his house in Jannah. Its doors will have gold trim." ⁴⁶

The shaykh said, "People have differed concerning the major sins and what exactly they are. About the verse "*If you avoid the major sins which you are forbidden to do*" (An-Nisa 31), Ibn 'Abass said, "A major sin is every sin that Allah has concluded its outcome with the Hell, His anger, a curse or a punishment."

It has also been narrated on Ibn 'Abbass that he said, "The major sins are seventy the least severe of them are seven."

In another narration on him he said, "Everything that Allaah is disobeyed with is considered a major sin."

Abdur Razzak was asked about the major sins. He said they are eleven. Four on the head: Ash-Shirk, slandering chaste women, giving false testimony and uttering a hostile oath. Three in the stomach: Devouring riba, the wealth of the orphans and drinking intoxicants. One from the two legs: Fleeing from the battlefield. One in the private parts: Illegal sexual intercourse. One done by both hands: To kill someone that Allah has prohibited from being killed. One connected to the complete body: Cutting ties from parents.

⁴⁶ Abou Dawud (2875) An-Nisa (4012) Hakim (197) Shaykh Al-Albani graded this hadeeth as Hasan.

HADEETH THIRTY SIX

The Prophet (ﷺ) took my hand and...

عبد الرحمن بن عوف قال : أَخَذَ بِيَدِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَنْطَلَقَ إِلَى النَّخْلِ الَّذِي فِيهِ ابْنُهُ إِبْرَاهِيمُ ، فَوَجَدَهُ يَجُودُ بِنَفْسِهِ ، فَأَخَذَهُ فَوَضَعَهُ فِي حُجْرِهِ ، ثُمَّ قَالَ : « يَا إِبْرَاهِيمُ ! مَا تَمْلِكُ لَكَ مِنَ اللَّهِ شَيْئاً » وَذَرَفَتْ عَيْنَاهُ ، فَقُلْتُ : صَلَّى اللَّهُ عَلَيْكَ أَتَبْكِي ؟ أَوْ لَمْ تَنْهَ عَنِ الْبُكَاءِ ؟ قَالَ : « مَا نَهَيْتُ عَنْهُ ، وَلَكِنْ نَهَيْتُ عَنْ صَوْتَيْنِ أَحْمَقَيْنِ فَاجْرَيْنِ : صَوْتُ عِنْدَ نَعْمَةٍ لَهُوٍ وَلَعِبٍ وَمَزَامِيرِ الشَّيْطَانِ ، وَصَوْتُ عِنْدَ مُصِيبَةٍ ، وَخَمَشِ وَجْهِهِ ، وَشَقِّ جُيُوبٍ ، وَرَنَةِ شَيْطَانٍ ، وَهَذِهِ رَحْمَةٌ ، وَمَنْ لَا يَرْحَمُ لَا يَرْحَمُ ، يَا إِبْرَاهِيمُ ! لَوْلَا أَنَّهُ أَمَرَ حَقٌّ ، وَوَعْدُ صَدَقٌ ، وَأَنَّهَا سَبِيلُ مَاتِيَةٍ ، وَأَنَّ آخِرَنَا سَيَلْحَقُ بِأَوَّلِنَا لَحْزَنًا عَلَيْكَ حَزَنًا هُوَ أَشَدُّ مِنْ هَذَا ، وَإِنَّا بِكَ لَمَحْزُونُونَ ، تَدْمَعُ الْعَيْنُ ، وَيَحْزَنُ الْقَلْبُ ، وَلَا نَقُولُ مَا يُسْخِطُ الرَّبَّ

Abdur Rahman ibn Awf said, "The Prophet (ﷺ) took my hand and we went to the date-palm tree that his son Ibrahim was. He (ﷺ) found Ibrahim in his last breaths. He (ﷺ) took Ibrahim and placed him in his room. Then he said "O Ibrahim we don't possess anything for you from Allaah. His eyes began to water. I said, "Allaah has blessed you and you are crying?! Haven't you prohibited crying?!" He (ﷺ) said, "I haven't prohibited it, but I have prohibited two evil stupid noises: The voice of the musical tone with entertainment and amusement along with Shaytan's wind instrument. The voice at the time of calamity, scratching the face, tearing the garment and the wailing of Shaytaan.

Crying is a mercy and whoever doesn't show mercy will not be shown mercy. O Ibrahim, If it wasn't a true reality, a promise and a path (to Jannah) it wouldn't have happened. Indeed our hereafter will meet with the beginning of our journey (in this life). Verily we are deeply saddened because of you. And due to you we are heartbroken. The eyes are watering and the heart is mourning and we don't say that which makes our Lord angry. ⁴⁷

The shaykh said, "This hadeeth motivates the intelligent to be a person that whenever Allaah bestows a blessing upon them which makes them happy and delightful to thank Allaah for the blessing and to remember Allaah in abundance. Also they should be obedient to Allaah and seek assistance with dua for obedience to Allaah.

Among the things they should be happy for are marriages, wedding ceremonies, waleemahs, circumcision of their children and whatever else resembles these types of celebrations. Furthermore, the person who has been given these blessings should be charitable towards relatives, neighbors, the weak and others as well. Moreover, he should seize the opportunity to invite the poor and the needy in order to seek assistance with Allah's blessings for obedience. If the people who have been blessed don't do these things, then consider them as evil and arrogant. Instead they bring to these celebrations acts of disobedience. Among the disobedience is entertainment with drums, wind instruments, string instruments, wooden instruments, long necked stringed instruments and male and female singers.

By bringing these things to their celebrations they have disobeyed Allaah. If they seek assistance with His blessings on disobedience, then the hearts of the Muslims are harmed by these acts. It is a duty for the Muslims to disapprove of such acts of disobedience. They should feel offended by their neighbors and do numerous supplications against them. This is done because of the acts they have done from which they were prohibited.

⁴⁷ Ali Hasan said this hadeeth was Hasan.

So when someone dies or a calamity befalls them their hearts feel pain. During their times of hardship the smart among the believers practices, what Allaah refers to as patience, repentance, dua and prayer. Allaah rewards them because of their actions, is pleased with them and praises them. The ones with sense among the people when they cry or are grief stricken there isn't any blame on them. This is because the believer is soft hearted and crying is mercy for him. It is permissible for the believer to cry.

Now as for the countless ignorant among the people whenever a calamity or hardship befalls them, they become angry with what has happened to them. They bring about distress, destruction, hostilities, and mourning. In addition to this you find them smacking their cheeks, pulling out and cutting their hairs. Also you find such people smacking their faces, tearing their clothes, and wailing. They wail and disobey Allaah during their times of calamity with numerous acts of disobedience. Also these people return to the character of pre-Islamic times during meals. They remain awake all night with the relatives of the deceased. The women visit the graves and lose the prayers and do other things that resemble these acts of disobedience to Allaah.

Allaah detests them because of such actions. The believers are harmed by the evil that appears from them. They work together in sin and transgression with the blessings they are granted. They are found working together in ignorance and not for classes of knowledge.

HADEETH THIRTY SEVEN

The Religion is advice

ثمّيم الداري قال: قال رسول الله صلى الله عليه وسلم إِنَّ الدِّينَ
النَّصِيحَةُ إِنَّ الدِّينَ النَّصِيحَةُ إِنَّ الدِّينَ النَّصِيحَةُ ثلاث مرات قالوا لِمَنْ
يَا رَسُولَ اللَّهِ قَالَ: لِلَّهِ وَ لِرَسُولِهِ لِكِتَابِهِ وَ لِأئِمَّةِ الْمُسْلِمِينَ وَ عَامَتِهِمْ

Tameem Ad-Daree narrated that the Prophet (ﷺ) said, "Indeed the religion is advice, the religion is advice, the religion is advice (three times). Tameem (may Allaah be pleased with him) said, 'They said, 'To whom, O Messenger of Allaah?' He (ﷺ) said, 'To Allaah, His Messenger, His Book, to the leaders of the Muslims and their common people.'"⁴⁸

The shaykh said, "A questioner asked me about the hadeeth. He said, 'Tell me how advice is given to Allaah, His Book, His Messenger, the leaders of the Muslims and their common people?' I answered in the book exactly how advice is to be given in this order. That which he asked about is rewarded. It is befitting for a Muslim with sound mind and manners to seek out how to give advice and learn it. Allaah is the one that grants success."

⁴⁸ Muslim 1: 75

HADEETH THIRTY EIGHT

The lawful is clear...

الْحَلَالُ بَيِّنٌ وَالْحَرَامُ بَيِّنٌ وَبَيْنَهُمَا شُبُهَاتٌ لَا يَعْلَمُهَا كَثِيرٌ مِنَ النَّاسِ.
فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَدْ اسْتَبْرَأَ لِدِينِهِ وَعَرْضِهِ وَمَنْ وَقَعَ فِي الشُّبُهَاتِ
فَقَدْ وَقَعَ فِي الْحَرَامِ كَالرَّاعِي حَوْلَ الْحِمَى يُوشِكُ أَنْ يَقَعَ فِيهِ. أَلَا وَإِنَّ
لِكُلِّ مَلِكٍ حِمًى أَلَا وَإِنَّ حِمَى اللَّهِ عَزَّ وَجَلَّ مُحَارَمَةٌ

As-Sha'bee said, "I heard Nu'man Ibn Bashir say on the minbar while he was stretching out his finger for his ear say, "I heard the Prophet (ﷺ) say, 'Verily the lawful is clear and that which is unlawful is clear. Between the two there are some doubtful matters about which many people don't know. Therefore, whoever avoids doubtful matters clears himself in regard to his religion and his honor, but whoever falls into the doubtful matters falls into that which is unlawful. This is similar to a shepherd who pastures around a sanctuary, maybe he grazes therein. Indeed every king has a sanctuary and Indeed Allaah's sanctuary is His Prohibitions.'"⁴⁹

The Shaykh said, "For this hadeeth we have another good answer. All of creation is in need of the knowledge about the halaal and haraam. Ignorance about it isn't sufficient for them. Whoever wishes to know about it pursues its knowledge. And whoever pursues it finds it by the will of Allaah."

⁴⁹Bukhari (4:29) Muslim (3: 1221)

HADEETH THIRTY NINE

Allah will shade...

أَبُو هُرَيْرَةَ (رَضِيَ اللَّهُ عَنْهُ) قَالَ: قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) سَبْعَةٌ فِي ظِلِّ اللَّهِ -عَزَّوَجَلَّ- يَوْمَ لَا ظِلُّ إِلَّا ظِلُّهُ: إِمَامٌ مُقْتَصِدٌ وَشَابُّ نَشَأَ فِي عِبَادَةِ اللَّهِ وَطَاعَتِهِ حَتَّى تُتُوفِيَ عَلَيْهِ عَلَى ذَلِكَ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا ففَاضَتْ عَيْنَاهُ مِنْ خَشْيَةِ اللَّهِ وَرَجُلٌ لَقِيَ آخَرَ فَقَالَ لَهُ: وَاللَّهِ إِنِّي لُحِبُّكَ فِي اللَّهِ وَقَالَ آخَرُ: وَاللَّهِ إِنِّي لَأُحِبُّكَ فِي اللَّهِ وَرَجُلٌ قَلْبُهُ مُتَعَلِّقٌ بِحُبِّ الْمَسَاجِدِ حَتَّى يَرْجِعَ إِلَيْهَا وَرَجُلٌ إِذَا تَصَدَّقَ أَخْفَى صَدَقَةً يَمِينِهِ عَنْ شِمَالِهِ وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ جَمَالٍ وَنُصِبٍ فَقَالَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

Aboo Hurairah (RA) narrated that the Prophet (ﷺ) said, "Allaah will shade people on the day when there will be no shade except His: a just ruler, a youth who has been raised in the worship of Allaah and obedience towards Him until he dies upon that, a man who remembers Allaah in seclusion and his eyes flood with tears out of fear of Allaah, a man who meets another man and says, 'By Allaah I love you for the sake of Allaah,' and the other man says, 'By Allaah I love you for the sake of Allaah,' a man whose heart is attached to the masjids and he resorts to them, a man who when he gives charity of his right hand it is hidden from his left hand, a man who refuses the call of a charming woman of noble birth, so he says, 'I fear Allaah, the Lord of all the worlds.'⁵⁰

⁵⁰ Bukhari (2:143) Muslim (2:715)

The shaykh said, "I have described each of these people in this hadeeth one by one. They are described individually. Whoever wants to understand their descriptions will, inshaAllah. This is a noble hadeeth. Everyone who worships Allaah is cultured by this hadeeth. Nobody works hard concerning knowledge except the sensible. And, on the other hand, no one fails to strive for knowledge except the ignorant person.

HADEETH FORTY

I Found Allah's Messenger (ﷺ) by Himself...

أَبِي ذَرٍّ (رَضِيَ اللَّهُ عَنْهُ) قَالَ : دَخَلْتُ الْمَسْجِدَ فَإِذَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ وَحْدَهُ فَجَلَسْتُ إِلَيْهِ فَقُلْتُ : يَا رَسُولَ اللَّهِ ! (إِنَّكَ) أَمَرْتَنِي بِالصَّلَاةِ ، فَمَا الصَّلَاةُ ؟ قَالَ : " خَيْرٌ مَوْضُوعٍ ، فَاسْتَكْثَرَ أَوْ اسْتَقَلَّ " . قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ ! فَأَيُّ الْأَعْمَالِ أَفْضَلُ ؟ قَالَ : " إِيْمَانٌ بِاللَّهِ وَجِهَادٌ فِي سَبِيلِهِ " . قُلْتُ : يَا رَسُولَ اللَّهِ ! فَأَيُّ الْمُؤْمِنِينَ أَفْضَلُ ؟ قَالَ : " أَحْسَنُهُمْ خُلُقًا " . قُلْتُ : يَا رَسُولَ اللَّهِ ! فَأَيُّ الْمُسْلِمِينَ أَفْضَلُ ؟ قَالَ : " مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ " . قُلْتُ : يَا رَسُولَ اللَّهِ ! فَأَيُّ الْهَجَرَةِ أَفْضَلُ ؟ قَالَ : " مِنْ هَجَرَ السَّيِّئَاتِ " . قُلْتُ يَا رَسُولَ اللَّهِ فَأَيُّ الصَّلَاةِ أَفْضَلُ ؟ قَالَ : طُولُ الْقَنُوتِ . قُلْتُ يَارَسُولَ اللَّهِ فَأَيُّ الصَّيَامِ أَفْضَلُ ؟ قَالَ فَرَضُ مُجْزِئَةٍ وَ عِنْدَ اللَّهِ أَضْعَافٌ كَثِيرَةٌ] قُلْتُ : يَا رَسُولَ اللَّهِ ! فَأَيُّ الْجِهَادِ أَفْضَلُ ؟ قَالَ : " مَنْ عَقَرَ جَوَادُهُ وَاهْرَبَ دَمُهُ " . قُلْتُ : يَا رَسُولَ اللَّهِ ! فَأَيُّ الرِّقَابِ أَفْضَلُ ؟ قَالَ : " أَغْلَاهَا ثَمَنًا وَأَنْفَسُهَا عِنْدَ أَهْلِهَا " . قُلْتُ : يَا رَسُولَ اللَّهِ ! فَأَيُّ الصَّدَقَةِ أَفْضَلُ ؟ قَالَ : " جُهْدٌ مِنْ مِقْلٍ وَسِرٌّ إِلَى فَقِيرٍ " قُلْتُ يَارَسُولَ اللَّهِ ! فَأَيُّ آيَةِ أَنْزَلَ اللَّهُ عَلَيْكَ أَعْظَمَ ؟ قَالَ آيَةُ الْكَرْسِيِّ ثُمَّ قَالَ يَا أَبَا ذَرٍّ ! مَا السَّمَوَاتُ السَّبْعُ مَعَ الْكَرْسِيِّ إِلَّا كَحَلَقَةٍ مُلْقَاةٍ بِأَرْضٍ فَلَاقَةٍ ، وَفَضْلُ الْعَرْشِ عَلَى الْكَرْسِيِّ كَفَضْلِ الْفَلَاقَةِ عَلَى الْحَلَقَةِ " . قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ ! كَمْ الْأَنْبِيَاءُ ؟ قَالَ : " مِائَةُ أَلْفٍ وَأَرْبَعَةٌ وَعِشْرُونَ أَلْفًا . قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ ! كَمْ الرُّسُلُ مِنْ ذَلِكَ ؟ قَالَ : " ثَلَاثُ مِئَةٍ وَثَلَاثَةَ عَشَرَ جَمِ غَفِيرٍ " . (قُلْتُ) : كَثِيرٌ طَيِّبٌ قُلْتُ : مَنْ كَانَ

أَوَّلُهُمْ ؟ قَالَ : " آدَمُ (عَلَيْهِ السَّلَامُ) قُلْتُ : يَا رَسُولَ اللَّهِ ! أَنَبِيٌّ مُرْسَلٌ ؟ قَالَ " نَعَمْ ، خَلَقَهُ اللَّهُ [تَعَالَى] بِيَدِهِ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَسَوَّاهُ قَبْلًا " . ثُمَّ قَالَ : " يَا أَبَا ذَرٍّ ! أَرْبَعَةُ سِرْيَانِيَّونَ : آدَمُ ، وَشِيثُ ، وَخَنُوحُ - وَهُوَ إِدْرِيسُ وَهُوَ أَوَّلُ مَنْ خَطَّ بِقَلَمٍ - وَنُوحُ ، وَأَرْبَعَةٌ مِنَ الْعَرَبِ : هُودٌ وَشُعَيْبٌ وَصَالِحٌ وَنَبِيُّكَ يَا أَبَا ذَرٍّ . (وَ) أَوَّلُ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ مُوسَى وَآخِرُهُمْ عِيسَى ، وَأَوَّلُ الرُّسُلِ آدَمُ وَآخِرُهُمْ مُحَمَّدٌ (صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ) " . قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ ! كَمْ كِتَابًا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ؟ قَالَ : " مِئَةُ كِتَابٍ وَأَرْبَعَةُ كُتُبٍ . أَنْزَلَ اللَّهُ - عَزَّ وَجَلَّ - عَلَى شِيثَ خَمْسِينَ صَحِيفَةً ، وَعَلَى خَنُوحَ ثَلَاثِينَ صَحِيفَةً ، وَعَلَى إِبْرَاهِيمَ عَشْرَ صَحَائِفَ ، وَأَنْزَلْتُ عَلَى مُوسَى (مِنْ قَبْلِ التَّوْرَةِ) عَشْرَ صَحَائِفَ ، أَنْزَلْتُ التَّوْرَةَ وَالْإِنْجِيلَ وَالزَّبُورَ وَالْفُرْقَانَ " . قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ ! مَا كَانَتْ صُحُفُ إِبْرَاهِيمَ [عَلَيْهِ السَّلَامُ] ؟ قَالَ : " كَانَتْ أَمْثَالًا كُلُّهَا : أَيُّهَا الْمَلِكُ (الْمُسْلُطُ) الْمَبْتَلَى الْمَغْرُورُ ! إِنِّي لَمْ أَبْعَثْكَ لَتَجْمَعَ الدُّنْيَا بَعْضَهَا عَلَى بَعْضٍ ، وَلَكِنِّي بَعَثْتُكَ لِتَرْدَّ عَنِّي دَعْوَةُ الْمَظْلُومِ فَإِنِّي لَا أَرُدُّهَا وَلَوْ كَانَتْ مِنْ كَافِرٍ . وَكَانَ فِيهَا أَمْثَالٌ : (وَ) عَلَى الْعَاقِلِ أَنْ يَكُونَ لَهُ أَرْبَعُ سَاعَاتٍ : سَاعَةٌ يَنَاجِي فِيهَا رَبَّهُ عَزَّ وَجَلَّ ، وَسَاعَةٌ يُحَاسِبُ فِيهَا نَفْسَهُ ، وَسَاعَةٌ يُفَكِّرُ فِي صُنْعِ اللَّهِ عَزَّ وَجَلَّ ، وَسَاعَةٌ يَخْلُو فِيهَا لِحَاجَتِهِ مِنَ الْمَطْعَمِ وَالْمَشْرَبِ . وَعَلَى الْعَاقِلِ أَنْ لَا يَكُونَ ظَاعِنًا إِلَّا لثَلَاثٍ : تَزُودًا لِمَعَادٍ ، أَوْ مَرْمَةً لِمَعَاشٍ أَوْ لَذَّةً فِي غَيْرِ مَحْرَمٍ وَعَلَى الْعَاقِلِ أَنْ يَكُونَ بَصِيرًا بِزَمَانِهِ ، مُقْبِلًا عَلَى شَأْنِهِ ، حَافِظًا لَلِّسَانِهِ ، مَنْ حَسَبَ كَلَامَهُ مِنْ عَمَلِهِ قُلَّ كَلَامُهُ إِلَّا فِيمَا يَعْنِيهِ " قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ ! فَمَا

كانت صُحُفُ موسى [عليه السَّلامُ] ؟ قال : " كانت عِبراً كُلُّها :
عَجِبْتُ لِمَنْ أَيْقَنَ بِالْمَوْتِ ثُمَّ هُوَ يَفْرَحُ ، عَجِبْتُ لِمَنْ أَيْقَنَ بِالْقَدْرِ ثُمَّ
هُوَ يَنْصَبُ ، وَعَجِبْتُ لِمَنْ رَأَى الدُّنْيَا وَتَقَلَّبَهَا بِأَهْلِهَا ثُمَّ اطمأنَّ إِلَيْهَا ،
وَعَجِبْتُ لِمَنْ أَيْقَنَ بِالحِسَابِ غداً ثُمَّ [هُوَ] لا يَعْمَلُ . [ثُمَّ] (قال)
قلتُ : يا رسولَ اللهِ ! فهلُ بأيدينا شيءٌ ممَّا كانَ في يدي إبراهيمَ
وموسى [عليهما السَّلامُ] ممَّا أنزلَ اللهُ [عَزَّ وَجَلَّ] عليك ؟ قال :
" نعم ، اقرأ يا أبا ذر (قدْ أَفْلَحَ مَنْ تَزَكَّى وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى بَلْ
تُؤَثِّرُونَ الحَيَوةَ الدُّنْيَا) إلى آخرِ (هذه) السُّورَةِ يعني أنْ ذَكَرَ هذه
الآياتِ لفي الصُّحُفِ الأولى صُحُفِ إبراهيمَ وموسى . قال : قلتُ :
يا رسولَ اللهِ ، أوصني قال : " أوصيكُ بتقوى اللهِ ، فَإِنَّهُ رَأْسُ أَمْرِكَ "
. قال : قلتُ : يا رسولَ [اللهُ !] زدني . قال : " عليكُ بتلاوةِ القرآنِ
وذكرِ اللهِ (عَزَّ وَجَلَّ) فَإِنَّهُ ذَكَرٌ لَكَ فِي السَّمَاءِ وَنَرٌّ لَكَ فِي الأَرْضِ
" . قال : قلتُ : يا رسولَ اللهِ ! زدني . قال : " إِيَّاكَ وَكَثْرَةَ الضَّحِكِ
، فَإِنَّهُ يُمِيتُ القَلْبَ وَيُذْهِبُ بِنُورِ الوَجْهِ " قال : قلتُ : يا رسولَ اللهِ
! زدني . قال " عَلَيْكَ بِالْجِهَادِ فَإِنَّهُ رَهْبَانِيَّةٌ أُمِّتِي " قلتُ : يا رسولَ
الله ! زد . قال : (عَلَيْكَ بِالصَّمْتِ إِلَّا مِنْ خَيْرٍ فَإِنَّهُ مَطْرَدَةٌ لِلشَّيْطَانِ
وَعَوْنٌ لَكَ عَلَى أَمْرِ دِينِكَ " . قال : قلتُ : يا رسولَ اللهِ ! زدني . قال :
" انْظُرْ عَلَى مَنْ [هُوَ] تَحْتَكَ وَلَا تَنْظُرْ إِلَى مَنْ [هُوَ] فَوْقَكَ ، فَإِنَّهُ
أَجْدَرُ [لَكَ] أَنْ لَا تَزْدِرِيَ نِعْمَةَ اللهِ عَلَيْكَ " [قلتُ : زدني : قال "]
أَحْبِبِ الْمَساكِينَ وَجَالِسَهُمْ فَإِنَّهُ أَجْدَرُ أَنْ لَا تَزْدِرِيَ نِعْمَةَ اللهِ عَلَيْكَ "]
. [قال] : قلتُ : يا رسولَ اللهِ ! زدني . قال صَلِّ قَرَأَتَكَ وَ إِنْ
قَطَعُوكَ قال قلت يارسو الله زدني قال قُلِ الْحَقُّ وَ إِنْ كَانَ مُرٌّ قال

قلت يارسو الله! زدني قال: " لا تخف في الله لومة لائم " . قلت : يا رسول الله! زدني . قال : " يرُدُّكَ عن الناس ما تعرف من نفسك ولا تجد عليهم فيما تجد فيما تحب ، وكفى بك عيباً أن تعرف من الناس ما تجهل من نفسك أو تجد عليهم فيما تحب . ثم ضرب بيده على صدره وقال : " يا أبا ذر ! لا عقل كالتيدير ، ولا ورع كالكَف (عن محارم الله) ، ولا حسب كخلق أحسن " .

Aboo Dhar (may Allaah be pleased with him) said, "I entered the masjid and surprisingly the Prophet (may peace and blessings be upon him) was sitting by himself. I sat next to him and said, 'O Messenger of Allaah! You have ordered me to pray. What is prayer?' He (Peace and blessings be upon him) said, 'This is a good place, so ask more or less.' I said, 'O Messenger of Allaah! Which deeds are the best?' He said, 'Belief in Allaah and Jihad in His path.' I said, 'O Messenger of Allaah! Which believer is the best?' He said, 'The one with the best manners.' I said 'O Messenger of Allaah! Which Muslim is the best?' He said, 'The one who avoids harming the people with his tongue and hands.' I said, 'O Messenger of Allaah! Which migration is the best?' He said, 'The migration from evil.' I said, 'O Messenger of Allah! Which prayer is the best?' He said, 'The one with the longest standing.' I said, 'O Messenger of Allaah! Which fast is the best?' He said, 'The obligatory is enough and it has with Allah an abundant reward.' I said, 'O Messenger of Allaah! Which jihad is the best?' He said, 'The one whose horse is wounded and sheds blood.' I said, 'O Messenger of Allaah! Which slaves are the best?' He said, 'The most expensive and most valuable with their people.' I said, 'O Messenger of Allaah! Which charity is the best?' He said, 'The charity which is given when a person has little and is secretly dispensed to the poor.' I said, 'O Messenger of Allaah! Which is the greatest verse Allaah has sent to you?' He said, 'Ayatul Kursi' (2:255). Then he said, 'O Aboo Dharr! The seven heavens are not with the kursi except like a ring thrown by earth's desert. The virtue of the 'arsh in comparison to the kursi is like the desert over the

ring.' I said, 'O Messenger of Allaah! How many Prophets were there?' He said, '124,000.' I said, 'O Messenger of Allaah! How many among them were messengers?' He said, 'A plentiful 313.' I said, 'A very generous amount.' I said, 'O Messenger of Allaah! Who was the first from among them?' He said, 'Adam (peace and blessings be upon him).' I said, 'O Messenger of Allaah! Is a Prophet a messenger?' He said, 'Yes, Allaah created Adam with His Hand, breathed into him the soul and fashioned him first.' Then, he said, 'O Aboo Dharr! There are four who are Syrian⁵¹ (1): Adam, Shiith(Seth), Nuh, and Knoukh (Idriss). Idriss was the first to write with a pen. There are four who are Arab: Hud, Shu'aib, Salih, and me. O Aboo Dharr, the first of the Prophets sent to Ban'i Israel was Musa and the last of them was 'Essa. The first of the messengers was Adam and the last is Muhammed (peace and blessing be upon them all).' I said, 'O Messenger of Allaah! How many books did Allaah reveal?' He said, '100 scriptures and 4 complete books. Allaah sent 50 scriptures to Seth, 30 to Idriss, 10 to Ibrahim and 10 to Musa before the Torah. (The four complete books which) Allaah revealed are the Torah, Injeel, Psalms and the Quran.' I said, 'O Messenger of Allaah what was the scripture of Ibrahim?' He said, 'It was all parables: O arrogant leader, O tested ruler! I have not sent to you to unite the world mutually, however I have sent you to keep the dua of the oppressed from me. I don't reject the dua of the oppressed even if it's from a disbeliever. Also there were parables like: It is upon the sensible to have 4 hours: An hour to confide in Allaah, an hour to take his soul in account of its deeds, an hour to contemplate in the creation of Allaah, and an hour devoted to fulfilling his needs from food and drink. It is upon the intelligent not to age except for three things: the gathering of provisions for the hereafter, or to gather overhaul for livelihood or pleasure in other than the haraam. Whoever regards his speech as belonging to his actions speaks little except about that which concerns him.' I said 'O Messenger of Allaah! What was the scripture of Musa?' He said, 'All of it was warnings: I am amazed

⁵¹ TN. The word Syrian here isn't referring to the people of Syria. It refers to the language of Aramaic

at the one who is certain of death and is happy. I am amazed at the one who is certain of the Qadr and he prepares (to meet Allaah), I am amazed at the person who knows this world and he moves about in it as a resident and is comfortable. I am amazed at the person who is certain of the account tomorrow and doesn't perform actions.' I said, 'O Messenger of Allaah do we have anything that was with the scriptures of Ibrahim and Musa that Allaah has sent to you?' He said, 'Yes, Aboo Dharr read 'Indeed whosoever purifies himself shall achieve success, and remembers the Name of his Lord and prays; Nay you prefer the life of this world' to the end of the chapter. It says these verses are in the former scriptures of Ibrahim and Musa. I said, 'O Messenger of Allaah! Give me some advice.' He said, 'I advise you to fear Allaah. Indeed taqwa is the peak of your affair.' I said, 'O Messenger of Allaah! Give me more.' He said, 'I advise you to read the Quran and remember Allaah, it serves for you as remembrance in the heavens and as a light in this world.' I said, 'O Messenger of Allaah! Tell me more.' He said 'Beware of laughing too much. It kills the heart and diminishes the light from the face.' I said, 'O Messenger of Allaah! Tell me more.' He said, 'Stick to jihad, indeed it is a monastic order of my nation. I said, 'O Messenger of Allaah! Tell me some more.' He said, 'I advise you to remain silent except about that which has benefit, silence banishes Shaytan and assists you in matters of your religion.' I said, 'O Messenger of Allaah! Tell me more.' He said, 'Look at those who are beneath you and not at those who are above you. Doing this is suitable and don't defy the blessings of Allaah upon you.' I said, 'O Messenger of Allaah! Give me some more.' He said, 'Keep relations with your close relatives even if they cut you off.' I said, 'O Messenger of Allah! Tell me more.' He said, 'Say the truth even if it's bitter.' I said, 'O Messenger of Allaah! Tell me more.' He said, 'Don't be afraid of the blame of the blamers concerning Allaah.' I said, 'O Messenger of Allaah! Tell me more.' He said, 'Repel from the people what you know yourself (as harmful). Don't burden them in that which you love. Sufficient for you is the blame that you pass on to people that which you are ignorant about or to make a hardship for them by that which you love. Then he smacked his hand against my chest and said, 'O Aboo Dharr there isn't a

*better intellect than the one who contemplates , a more God-fearing person than the one who stays away from the haraam, and anything more sufficient than good character.'*⁵²

⁵² The isnad for this hadeeth is weak. However some sections of the hadeeth are authentic.